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THE AGONY OF A MASS AGE

PARADOXICAL as it may seem, the evils of our era of Collectivism and mass formation are the fruits of a century of Liberalism and Individualism. To our century the claims are presented, demanding the liquidation of the fundamental errors concerning man and society committed by the nineteenth century—a century as self-assured and self-reliant as were very few in the history of mankind.

It was the historical mission of Liberalism to utter the great negations and protests against the traditional political and religious institutions as well as against the remnants of the pre-capitalistic social order. Liberalism, then, meant an emancipation, a liberation from things as they were and had developed. There is in all liberalism an anti-historical bias; and classical Liberalism was steeped in it. It looked to man's great future, and therefore endeavored to clear the ground of everything that belonged to the past and was "contaminated" by history. Of course, the traditional institutions of Church and State were too deeply embedded in history to escape being the main target of aggression and criticism.

The affirmation that went with Liberalism was Individualism. Individuals alone were held to be the stuff from which society is built and through which it functions. Individuals alone are true reality. Society is, as Jeremy Bentham would have it, "a fictitious body." And the individuals were designed by the will of a deistic god or by nature to be free, self-determining, self-interested and equal entities. They were to be their own "bishops and princes" (*Sei Du fortan Dein Bischof und Dein Fuerst*). However, with the gradual realization of this strange philosophical anthropology, the individuals woke up to the fact that they had turned into elements of mere masses. In the process of the destruction of the traditional social institutions, and in the weakening of its natural forms, society had become amorphous, subject to the anonymous social and economic forces which now had uninhibited play.

The formation of the masses took place first in

the political field in the guise of democracy. The more radical the design of democracy, the more it presupposed and rested upon the masses. In economic life the rise of capitalism achieved the same effect. Freed from time-hallowed social institutions, economic life adopted the fundamentals of a liberalistic and an individualistic gospel, and espoused a technology which reduced work to wage-effort and the worker to the proletarian. The typical form of small enterprise began increasingly to be replaced by large enterprises, naturally fewer in number. The larger enterprises showed a strong tendency to concentrate locally on the basis of advantages in obtaining raw materials, or with a view to consumer and labor markets. The agglomeration of people in urban centers usually proceeds at the expense of rural sections; and in the course of a few decades the social and political influence as well as the economic significance of the country-side were reduced to a mere semblance of what they used to be. Motley crowds were thrown together in the cities and in industrial regions; extreme wealth and extreme poverty, social prestige and social inferiority, education and illiteracy showed the greatest contrasts. To find a job and to hold on to it were the chief concerns of each and every worker; and the rhythm of their life was determined by wage-payment periods and periods of fluctuating employment.

It is not in accord with the nature of human life to be without organization and protection. Those workers who, because of their skill, found the better and the more secure jobs, soon began to form their "societies" or "associations" for mutual aid and protection in reference to their wages, hours and jobs. Thus the trade union movement came into being as the only social institution established by the workers themselves and conducted and controlled by them. Trade Unionism, however, had its limitations in the last century, not only because of its narrowly restricted membership, but because its success was tied up with the uncertain fortunes of business.

What stirred the dull masses profoundly was

the Marxian doctrine. It was indeed the lightning that struck the mind and imagination of the amorphous multitudes by telling them that their mode of existence—mass-labor—was the “progressive form,” that history was on their side, that the emancipation of mankind was conditioned on the emancipation of the proletariat, and that the proletarian masses alone have the “*gnosis* of things to come.” In them, mankind is to come finally to its self-realization. Through Marx, that large segment of the masses which was accessible to his ideas, acquired a unifying *Weltanschauung* (world outlook); nay more, a vicarious, quasi-religion. Marxism, when all is said and done, is a pseudo-theology; and it was this pseudo-theology which found response among the masses. In fact, where the Christian churches, most of all the Catholic church, kept their hold on the working people, Marxism just did not “take”, because its pseudo-theological element found no response and its social criticism did not strike home.

It is not given to man to live without faith and hope. If faith and hope do not come to him from a religious source, substitutes will be sought to fill the void. Marxism was the great substitute for the secularized masses; from it they drew their self-confidence, the faith in their mission, the hope for their sons and grandsons,—if not for themselves. Through Marxism, the individual in the mass regained in a way the consciousness of being a person. Being a member of the mass so conceived and dedicated furnished a vicarious personal value; “as mere elements of modern society we are nothing; as members of the proletarian mass we are the vanguard of the future, the harbingers of mankind coming into its own.” We know today that this achievement was bought at a high price: Collectivism. The Collectivism that emerged was not the roseate dream envisioned by the collectivist prophets of the nineteenth century. On the contrary, the new order of *de facto* Collectivism, far from bringing emancipation to the worker, cancelled the existing measured rights and freedoms and whatever degree of articulateness the workers enjoyed before Collectivism took hold.

Let us emphasize here a fact which is recognized increasingly as of prime importance, namely, the role played by the slow erosion, and sometimes violent rejection, of religion. Its significance has been stressed by a number of outstanding scholars. We mention in the first place the great sociologist, Max Weber, the historians, Richard Tawney and Ernst Troeltsch. Wilhelm Hasbach has done the

spade work in his analysis of the metaphysical background of classical economic Liberalism and Individualism. The basic fact with regard to our topic is, that the Christian theology of a personal God, Who created man to His image and likeness, was gradually replaced by the belief in nature and the laws of nature. The realm of grace was, step by step, narrowed and finally discarded. But against nature and natural laws,—if man is subject only to them,—there is no appeal possible. According to Rousseau and the Romanticists man might flee into the past; but this is no solution of his problems. Man, caught in the trap of what the nineteenth century conceived as his nature, lost his most precious Christian heritage: his consciousness of having been made according to the image and the likeness of God,—the criterion of a person. His claim to personal and inalienable rights lost the very foundation on which it was based.

To sum up, we observe three forces in operation: first, the erosion of the religious roots of our belief in man as a person; second, the rise of a materialistic and naturalistic philosophy of man and society subject to unabridgable “laws”; third, the rapid transformation of all social groups into individuals subject to market conditions, mass production and a technology operating with massed labor. As the primacy of economic factors was taken for granted, the social and political consequences were taken in their stride. Hence the violent trend against all “authoritarian” governments, be they monarchies or conservative democracies. Hence the animosity against ecclesiastical authorities, and the latent or open hostility against the authority of employers in their plants, and of parents in their homes. The instrument wielded in defense and aggression in this warfare was “organization.” As the century drew to its close,—at the outbreak of the War in 1914,—Prof. Plenge could claim that the new idea which replaced the ideas of the French Revolution was organization. Where the Rights of Man had been understood solely as the rights of individuals, there arose now the notion that only through organization could individuals secure their standing in a planned economic process. The post-war period witnessed the rapid organization of hitherto non-organized groups, and the intensification of organization in fields already covered. A kind of iron dialectics seemed to tie the era of individualism to our age of mass-organizations. This type of dialectics is indicative of the basic ontological error in which

the liberal and individualistic philosophy of man and society is rooted.

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Let us look somewhat closer at these organizations and the principles according to which they function. We recall that the primary motivation of the organizations is defense, if not aggression: they were devised against an opposite number in the market. After a period of trial and error, it was found that their success depended on their acceptance of the existing economic order for the purpose of making the best of it. Organization is precisely the instrument of this policy. If strong enough, it puts collective supply in the place of individual supply. In short, it tries to exclude the marginal (the weakest) supplier from determining the price, wage, or whatever it may be. The fundamentals of the liberal-individualistic system were preserved in modified form. It was the group which now claimed self-determination and self-interest as the guiding principles. Individual market power exercised by employers in a crowded labor market now had to meet bargaining power held by collective supply. Whatever elements of solidarity or mutuality may be alive in the organization they are only means toward ends, or merely of an incidental nature. Market strength for defense and aggression is the chief end. In short, the organizational set-up of our modern societies is still predicated on the fundamental deficiencies of a liberal-individualistic order, namely, no concept or appreciation of society as a whole, nor a notion of the common good. Organized group-welfare and group-interest is all that is intended.

Mass-organizations closely tied to the basic constitution of economic society have to operate in the frame-work of the dynamic (capitalistic) society which is the result of economic Liberalism. The trend in such a society tends toward large units, both in the political and economic sphere, toward concentration of control and power, toward urbanization of ever larger multitudes of people. All this is bound to influence the organizations. They grow into large concentrated power blocs, more frequently than not, centering around vast agglomerations of population. To be sure, in their beginning, the organizations were voluntary and, on principle, democratic. As they grew, they developed their administration, their bureaucracy. The direct democratic process yielded to a representative democracy. They outgrew this stage often in that the bureaucracy or the leader wielded actual power. In this case, it is

the latter defines what the interest of the organized group is, with what means it must be pursued, what general line of policy should be followed, etc. The members are held to loyalty and confidence in their leaders by a rather strict discipline. The vastness of the organization, the complication of its functions, the fact that the leaders are "in the know,"—all these play into the hands of authoritative leadership. It is accepted because it is, or seems to be, the condition of success; or simply because it is in power. The organizations in that stage of "maturity" are no longer primitive democracies. Their own well-being and objectives assume priority over the interests and needs of their members. The primitive forms of organizations, as we have known them in the latter half of the nineteenth century, have yielded to a type which, I suggest, be called *Establishehd Organizations*. They are somewhat reminiscent of the *condottiere-duchies* of the Renaissance, if allowance is made for the very different fields of action and range of purposes.

Our modern society is a pluralistic society organized along group lines; and the groups have adopted the principles of individualism, i.e., self-determination, self-interest and power. The problem which individualism defined as the balance of power, or the equilibrium problem,—the very terminology betrays the basic error of individualism, namely, the assumption that society is a mechanism,—turns up again, with added insistence in the pluralistic society. The problem simply stated is: How is the functioning and peaceful cooperation of groups towards a common end possible, if each group insists on its self-determination, on its group interest and its power? According to the law of their origin, group interests are the foremost concern of the organizations. According to the law of large organizations, bureaucracies must run them; and according to the law of all entrenched bureaucracies, they are interested in keeping the issues open and alive on which their own existence hinges. Powerful leaders command a mighty machine of pressure, propaganda and publicity. They may start and stop the national production. These leaders may or may not be responsible men, men conscious of the obligations that go with power. The rights of the members may or may not be fully respected. At any rate, the more powerful the organization, the more it transcends the mere economic sphere. Mass organizations, in particular those which hold commanding heights of economic life, are political factors of first rank. They sometimes make and

unmake prime ministers and cabinets, senators and deputies, ambassadors and generals. Situations may arise, when it is not so much a problem of whether governments cooperate with them, but whether they will be cooperative with governments. Needless to say, in such circumstances the rational things cannot any longer be done, quick decisions in vital affairs cannot be made and individual responsibility is shunned. What Donoso Cortez said in his address on "Conditions in Europe," January 30, 1850, proved prophetic: "The evils of the situation stem from the fact that the rulers no longer know how to rule, nor do the masses know how to obey." Cases are on record where the masses obeyed the leaders of their organizations rather than their governments. In our own days we have witnessed the public declaration of communistic leaders of various countries that they would rather side with Russia than with their own countries.

Let me quote here some apt remarks by Prof. H. C. Simons concerning organized power: "No one and no group can be trusted with much power; and it is merely silly to complain that these groups exercise power selfishly. The mistake lies simply in permitting them to have it" (Henry C. Simons, *Some Reflections on Syndicalism*, in *The Journal of Pol. Economy*, Vol. LII, n. 1, p. 6). The same author again remarks: "Here, possibly, there is an awful dilemma; democracy cannot live with tight occupational monopolies; and it cannot destroy them, once they attain great power, without destroying itself in the process" (i.e., p.4).

A society torn apart by conflicting groups presents the breeding ground for dictatorships and despotism. This is an old bit of wisdom of which Aristotle is the great author. The eighteenth and nineteenth centuries took it lightly because of their

belief in progress and because of crass optimism. Today we know better. Dictatorships of one brand or another are rampant, and they knock at all doors. Sometimes it would seem as if an irrepressible trend of history moves in their direction. However that may be, wherever a dictatorship establishes itself as the successor of a society composed of conflicting mass-organizations, it offers invariably the same picture,—a ruling elite wrapped in the halo of an ideology or a quasi-religion, and an utterly suppressed and totally controlled multitude. All the criteria of man as a person are totally absorbed by the absolute collectivity represented by the "leader"; man is reduced to serve as the material for any and all purposes and whims of the infallible ruling party. In fact, the ruling party claims some of the attributes of the Godhead. It claims omnipotence, omnipresence, (through police and spies), omniscience,—all qualities which inspire the utmost awe and inflict the highest degree of abject submission. What it does *not* claim is justice, the *misericordia Domini*, and charity. It fails to claim anything that may inspire hope and charity. It does not claim anything which reminds man of his inalienable rights and freedoms. Thus we have reached, at the end of an age which went forth to establish man's rights and dignity without recourse to Christian theology, an era in which man is reduced to serfdom without dignity and hope, held in the iron grip of collective forces, herded around in masses and deprived of any degree of self-determination. And the truly satanic irony of the situation is, that man, thus reduced, is fed the idea that this is the road to final liberation, to the "Emancipation of Mankind," to the attainment of man's full stature.

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Foreign policy is not the plaything of professional diplomatists or even of presidents. It is the expression of the historical traditions, the hopes and ideals, the moral convictions of a people. Its success must be measured in part by the extent to which it truly represents those ideals and convictions. It is the first line of the nation's defenses—what Mr. Lippmann has called the "shield of the republic." As such, it is the concern of every citizen who holds precious the welfare of his country and cherishes the lives and fortunes of its youth. For if a foreign policy fails,

as it failed in Britain in 1938 and in France in 1940, for example—the result may be disaster. In every sense—whether they view themselves as teachers, scholars, publicists, or ministers without portfolio—historians must be particularly concerned with foreign policy. They can see and should see issues against a broader canvass than is provided by the daily headlines.

EDWARD MEAD EARLE
*Political Science Quarterly*¹⁾

¹⁾ A Half-Century of American Foreign Policy, June 1949—page 180.

HINDU INDIA AND CHRISTIANITY TODAY

IN the past, several bishops and leading Catholics of India have spoken sanguinely about the prospects of Christianity in free India. They have pinned their faith on the exuberant promises of tolerance given by the Hindu leaders in their flush of newly-won freedom. Now after nearly two years of actual rule, the hard facts of Hindu administration have brought to clearer light the real Hindu attitude to Christianity.

One thing is sure. Ever since the death of Mr. Ghandi, Hindu consciousness of the charming personality of Christ has come to the forefront. For Ghandi, the father of the land, had made Christ the lamp of his life and every Hindu leader who eulogised Ghandi, has been harping on this point again and again. This incessant and increasing estimate of Ghandi's greatness in the light of Christ's spiritual ideals, has focussed the Hindu mind on Christ and his message. Today Christ stands so high in the Hindu eye as never before in India's history.

To what avail is all this Hindu fascination for Christ? Has Christianity greater prospects now than before? It does not seem to be so just now. For the Hindus who have raised Christ to a high pedestal on the altar of their hearts, have only added him as a new member to their ever-expanding pantheon of gods and demigods. Hinduism has always been an amorphous and accomodating religion. True to its character, its votaries have acted now. Hindu art has already begun to depict Budda, Christ and Ghandi, as the latest form of Hindu trinity. Such pictures are now a common sight in Hindu homes and wayside shops.

Ghandi himself who was such an ardent lover of Christ still held that all religions are true and that they all lead but to the same goal. He went further and said that, in practice, the religion of a land is the best suited to the people of that land. For that is best adapted to the genius of the people. So, in spite of his devoted espousing of Christ's ethical code and social philosophy, Ghandi remained a Hindu to the last, perhaps a more fervent Hindu for all that. Showing friendliness to Christianity he still vehemently opposed the change of one's traditional religion, *a fortiori* mass conversions.

The Hindu leaders of free India are following to the letter their master's religious philosophy. They profess a great admiration for Christ. They love to use Christ's words in their public utterances. They have all praise for the self-less social service of Christian missionaries. They have conceded in the constitution full freedom to profess, practice and preach Christianity. But with all these, they cannot concede the conversion work of Christian missionaries. They cannot suffer leakage in the Hindu fold. At the back of their minds there is the idea that Hinduism is the national religion of India. There is also the fear that mass conversions will fritter away the present Hindu political predominance. For does not democracy depend on counting of heads? They are therefore sworn to prevent conversions. In Central Provinces and Berar of India, a Public Safety Act was passed on November 17, 1947. The Act assumes all conversions to be forcible and penalizes them unless they are registered before a magistrate following a judicial inquiry. In our own province of Madras they have struck at a very powerful channel of conversion, the mission schools, which educate the poor underprivileged low-caste boys and frequently convert them.

A rule has come which cuts away all our low-caste convert boys from the usual government aid, but which doubles this aid to those low-caste boys who remain loyal to Hinduism. Similarly the educated low-caste Hindus enjoy special privileges with regard to employment in government service. But the converts forfeit these privileges. All these measures are meant to penalize conversion and to be a lure for reconversion. Again, though the Hindu leaders are shouting from house-tops that India is a secular state, still they act as though they are Hindu zealots with theocratic aspirations. Just now in our province they have introduced a bill, by which they seek to get control and management of all Hindu temple property. The object of the bill is to bring about a renovation of Hindu institutions and renaissance of Hindu religious worship.

Such are the religious trends in India today. The Hindu leaders display a spirit that is at once friendly and hostile to Christianity. They are

friendly to Christians, but opposed to their missionary endeavours. They welcome the social work of Christian missionaries through schools, hospitals and orphanages. But they want them to stop their work at that and not convert the Indian people.

The man in the street however does not bother about the philosophic side of Hinduism, nor does he feel any exclusive allegiance to it. His is a popular Hinduism, with many blood-thirsty gods and repulsive ceremonies. To such a one, the religion of love that is Christianity and the selfless

social service of Christian missionaries have a tremendous appeal. So in spite of the opposition of the Hindu leaders to conversion work, many an average poor Hindu still finds a haven in the bosom of Holy Mother the Church. The lamp of Christ that illumines India now and the Christian social charity that is stretched out to the whole country, are working as leaven and are sure to win slowly but steadily the heart of Hindustan to the only true religion of Catholicism.

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AN ECONOMIC AND SOCIAL EXPERIMENT¹⁾

ON the beautiful lake of Bracciano, about sixteen miles northeast of Rome, lies Vicarello, the largest piece of property belonging to the German-Hungarian College of Rome since its foundation by St. Ignatius (1552). A century later almost half of it, nearly three-thousand acres, was lost through intrigues of the mighty Orsini. It consisted mostly of woods. In the first half of the eighteenth century parts thereof were cut, as it was done in America, and the ground cultivated. But it was not the rich soil found in most parts of the United States and proved not as profitable as the former woodland. Another experiment with olive trees was more successful. In 1773 the property was taken away from the Jesuits. Only forty years ago the chief of the renters, Montenero, himself a big landlord, led a life with his herds and herdsmen similar to that of old Abraham. It was only in 1935 that the College obtained again its full property rights, after Mussolini (1927) had taken away the richest part of about 270 acres. So much about the interesting history, which goes back beyond Roman times. There is on the place a hot spring, known already to the old Etruscans.

In 1939, just before the world war began, the building of the new College had been started in the Eternal City. The financial situation became

rather precarious. But it was found by D. Giove, an expert forester, that much timber of all kinds could be taken out of the forests without damage, and a scientific cultivation of the area was begun. In 1942 the agronomist, N. Colini, a man not only an expert in agriculture but of almost scrupulous integrity and led by religious motives, undertook the management of the whole farm. It was a big sacrifice for him to change his abode from the city to the country.

First the old chapel on the place was restored. Undesirable elements among the hired men were eliminated by and by; only 20 good Christian families were installed in the two big buildings already at hand. But as the available dwelling room proved insufficient, a third large edifice was constructed. So the housing question was solved to the contentment of all concerned. But the most important thing was to interest not only the regular inhabitants of Vicarello, but also the day-workers and hired men by making them partners, so as to create a closed community of mutual interest and to immunize them against the communistic propaganda for dividing the land. A cooperative farmers union was formed consisting of 93 persons; 46 of these were citizens of the neighboring town of Treviniano. A great social help to this and other towns was a by-product.

Each member is treated according to the law of the "Mezzadria", ancient system of crop sharing; each one receives a field of grain, its size

¹⁾ Source: P. M. Riccabona, S.J. "Korrespondenzblatt für die alumnus des Collegium Germanicum-Hungaricum." Rome; Nov., 1948 and June, 1949.

being graded according to the size of the respective family and in any case sufficient for their daily bread. Each one also gets a parcel of garden land on the lake-shore that can be irrigated, and also land for potatoes, beans, corn, etc. Each family at Vicarello also gets a pig for fattening, half of which must be delivered to the College. The means of production such as tractors, draft-animals, agricultural machines serve the needs of all concerned. Of course this method of farming means, at least for the present, a loss to the owner. The College as owner cultivates only the artificial meadows and the land necessary to produce the feed for its cattle (about 250 acres), but no land for grains or vegetables. It even had to reduce somewhat the herds of sheep to 1100 head, half thereof belonging to the shepherds.

On a plateau surrounded by woods, about 500 feet above the lake, formerly only used as pasture, two tenant farms were founded on the classical plan of the "Mezzadria", or half-rent, each comprising about 60 acres, with nice two-story houses, gardens for fruits and vegetables and some cattle of their own. On another plateau, shielded by woody hills, about 160 feet higher, ground was broken for another tenant farm. At the lake a cottage for a fisherman's family was built. Its renter has to deliver half of his catch to the college, which also has the first right of buying the other half.

What are the Merits of this Arrangement?

1. The College has hereby secured as far as possible in these insecure times in Italy the property right or tenure to this "Tenuta" or farm-stead. The farm itself is decentralized and consequently easier to control. There is less extensive but more intensive cultivation of the land and so a debt to the state and society is being paid. Besides the problem of paying the farm help during

the present lack of money has been solved by paying them in kind.

2. The domestics, especially during the war and its aftermath, had the inestimable advantage of being themselves producers and therefore independent of the "Card-system." Necessary articles which they did not produce themselves, like olive oil, they could get cheaply from the "Tenuta." Also the problem of seasonal workers is solved, as none are needed, and in times when work is slack, they can work for themselves. Today these farm laborers know well enough they would not get anything like this from the communists.

3. It is indeed fortunate the owner as well as the workers form one big family whose interests are the same; so they are expected to draw more closely together. The deepest roots of this growth however are grounded in religion, in the spirit of mutual Christian charity. This Christian spirit is fostered by the College by giving its helpers better chances to fulfill their religious duties on Sundays and Holy Days, to observe the First Fridays, to hold the Corpus Christi procession and the triduum of Holy week, etc. But by far the strongest bond seems to be the community spirit, fostered by Christian charity. If a member of the commune gets sick, the auto of the administration fetches the doctor; if some one dies, all take part in the obsequies; if there is a marriage or baptism, all partake of the joyous event. The whole experiment seems to point the way to the solution of the social problem in an agrarian country like Italy.

The social advantages of this arrangement seem well to out-weigh the present disadvantages for the College. In better and more settled times this great social work will also bear its economic fruits, and so it will stand out as a model farm both socially and economically. We congratulate the Jesuit Fathers on their foresight and courage.

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At Christmas 1945, Pius XII said: "The errors of the recent past are warnings for free and enlightened minds to which, for reasons of prudence as well as from a sense of humanity, they cannot remain deaf. They look upon the spiritual reconstruction and the material restoration of the peoples and States as an organic whole, in which nothing would be more fatal than to leave un-

healed centers of infection, from which tomorrow disastrous consequences could again arise. They feel that in a new organization of peace, of law and of labor, the treatment of some nations in a manner contrary to justice, equity and prudence should not give rise to new dangers which would jeopardize its solidity or its stability."

Warder's Review

Toying With the Agents of Perdition

BECAUSE they feel so certain of themselves and the power and influence they exercise, men born into the class which has its roots deep in the prevailing society are apt to play with the ideas intended to destroy the institutions that protect and defend their interests. It is only after the explosion has occurred, their folly to play with powder and fire becomes apparent. As in Paris, when the guillotine was kept busy cutting off the heads even of those who had not so long ago believed the glory of a new era would soon dawn.

Recently red spies, traitors, secret agents and "friends" of Soviet Russia have been hunted down, thrown in jail, brought to trial and sentenced. Not so long ago men and women acclaimed by the people as leaders were quite willing to associate with prominent leftists and probably found them very "interesting" and amusing. Those were the days when Franklin Delano Roosevelt was hailed as progressive and the leader of a strange crew of men and women, all of whom were on the road to Babel to build a new house without a foundation. Everybody was welcome to join the marchers, even Catholics, provided they endorsed the New Deal. The editors and certain contributors of the *Nation* proudly carried their pink flags in the procession, but Reds were not excluded.

The whole thing was a glorious carnival of people intoxicated by drinking from the breasts of the *Zeitgeist* a strong brew containing strange poisons and little healthful milk. It was at this time La Tabouis arrived in our country, where, as the *Catholic Herald*, of London, reported, "her leftist reputation was forgotten." This woman evidently fitted into the picture created by our own "Progressives." For the account, published in the Catholic weekly stated:

"Mme. Genevieve Tabouis, Leftist prophetess for the Paris *L'Oeuvre*, has arrived in America with considerable *éclat*, and is now established in the best circles.

"La Tabouis touched a high point of some sort in American hospitality, when she lunched with the ubiquitous Mrs. Roosevelt at the President's estate in Hyde Park, N. Y. The occasion was duly, though briefly, noted in the First Lady's column, "My Day," in a neat sentence: "The French journalist, Mme. Genevieve Tabouis lunched with us and I think I have seldom seen such strength and courage in a rather frail human being."

It appeared to the editor of the *Catholic Herald* that "Mme. Tabouis's Leftist reputation has not accompanied her to America, and none of the secular press has remarked on her remarkable and apparently prophetic knowledge of Russian foreign policy." We would not care to endorse this opinion. It was, as it were, "the fashion" in the days of the Roosevelt regime for "enlightened" people to be "liberal" and "progressive." And that meant, to give free rein to ideas however a-moral, immoral or subversive they might be. At present we are suffering the effects of the reaction from the spree engaged in by our "intelligentia" and political leaders who worked hand in glove. This mere reaction cannot, however, bring on a solution of the great problems facing the American people. There is, before all, a moral cancer afflicting the Nation which must be eradicated lest it destroy us.

Federalism or Stateism, Which?

THERE are those naive enough to believe that the Federal Government will not impose its conditions on States to be subsidized under a system of Federal Aid to Education. Some of those in favor of the plan think otherwise.

In recent years James G. Patton, President, National Farmers' Union, a decided "progressive," has exercised considerable influence on public affairs. An enthusiastic proponent of "the federal-aid principle," he knows it will not serve the purpose the centralistic new dealers have in mind if the Government does not, in return for favors extended to the States, have the right to control their policies. Having stated, in an article on "The Federal Government's Role in the Postwar Economy," "Federal aid to education would seem to be a minimum requirement in a Democracy whose growth is pretty much contingent on equal schooling of all children"—a most nonsensical statement—Patton ultimately admits:

"Some hard thinking and fine action is required in the extension of the federal aid system. In the first place we have learned enough to know *that federal money should not be turned over to the States without obligation on their part and without commitment on the national Government's part to review the use of the money*, (italics in-

serted). In fact, a written understanding committing both federal and state governments to specific action ought to be a fixed part of the procedure in any federal-state arrangement."¹)

The demand is, in theory, not unreasonable. But with the knowledge of what a centralized political power is capable of doing, those who cherish local self-government and believe in and defend true federalism, will accept any bounty with misgivings, even in case of need. Not last because they distrust those who come bearing gifts.

For themselves, these people desire administrative powers beyond anything the founding fathers contemplated or even dreamed of. For Mr. Patton the T.V.A. supplies "a helpful formula for a future in which government must both use its economic powers and develop new ones..." Because, he states, "national power is made much more effective, is far less liable to the diseases of stateism, if its administration is moved out near the points where it is to be applied."²) But certainly not under local control, or subject to the opinion and influence of the people first concerned. Plans of action are invariably drawn up in Washington and those who execute them receive their orders from higher authorities. If Mr. Lilienthal's declaration that "the TVA idea in its essentials" is "a federal autonomous agency, with authority to make its decisions in the region" is correct, and now "a policy fixed by law," we have here a proof for the extension of the administrative power of one branch of the Government which forebodes evil. What must become of local self-government in State and counties should several such federal regional agencies, "not divided among several centralized federal agencies" (meaning, presumably, located in Washington), be authorized to enjoy the "responsibility to deal with resources as a unified whole," to use Mr. Lilienthal's words, even though they were expected to "work co-operatively with and through local and state agencies"?

At the beginning of the century the question of "state rights" was assumed to be dead; at present the future of self-government and regional and state rights constitute a paramount issue. The entire Left, no matter whether it is dyed dark red or the pink of the rose, tends toward centralization of power, because in that direction lies the hope of victory of nationalization of the means of production and the citizen as well.

Secularization of Marriage

A LENGTHY discussion on the reasons which explain the decline of the Christian family could hardly state the case better than the following quotation from an article on "The Chinese Family," by Rose Hum Lee:

"In Western societies the struggle to free families from strict authoritarian control, culminating in its present form, resulted from the clear separation between Church and State and the Industrial Revolution. The State gained dominance and regulated the life and welfare of its citizens and families, while the Church receded to the background, but not without a tenacious struggle."¹)

This struggle has lasted from the time of the Reformation to our days. It centered first around marriage, but eventually resulted in the disintegration of the family. The reformers of the sixteenth century were the first to deny marriage to be a sacrament, and that hence it was not before all subject to the authority of the Church but of the State. Even some Catholic theologians at the time of the Council of Trent inclined to this opinion, as, for instance, Laumoy, author of *De regia in matrimonium potestate*. To make matters worse, Catholic countries, such as France and Austria arrogated to themselves the right to legislate for marriage, until finally the great French Revolution instituted civil marriage, which is now compulsory in not a few countries. The Church on her part must hold to the contention that she and not the State has jurisdiction over marriage, because marriage is a sacrament and Christ has entrusted the administration of the sacraments only to the Church.

Hence Pius IX, on September 9, 1852, wrote to King Victor Emanuel, when the Parliament at Turin contemplated the adoption of a code of marriage laws, some of which infringed on the rights of the Church: "Let Caesar retain what is Caesar's, and give to the Church what is hers. There is no other means of reconciliation. Let civil authority determine the civic results that derive from marriage, but it should let the Church regulate the validity of marriage among Christians; let the civil law make the validity or invalidity of marriage, as determined by the Church, the starting point, and from this fact, which the civil law cannot establish (because it is outside of its sphere), regulate the civil effect."

The views opposed by Pius IX prevail quite generally today, to the detriment of family and

¹) American Political Science Review, Vol. XXXVIII No. 6, p. 1133.

²) Loc. cit. 1134-35.

¹) American Journal of Sociology, May, 1949, pp. 503-4.

society. When the results of the secularization of marriage became evident in Russia, the people in western countries were shocked. Oblivious, it seems, of the fact that the degradation of marriage had been begun and fostered by their forefathers, and that the Russians had also in this case, as in some others, permitted themselves to be contaminated by western ideas. Acting for the State, the Communist leaders adopted measures similar to those known among us to legalize marriage and divorce, but in the end all such measures prove that the exercise of power by the State over marriage inevitably leads to the ruin of this institution and the family. The reasons are well stated by a French protestant writer:

"I have always been irritated whenever the article about marriage was discussed philosophically. How many different conceptions, how many systems, how many passions do not come into play! They tell us, it is a matter that concerns the authority of the State. But does this legislative authority not rest in the hands of men, whose ideas, views and principles constantly change or conflict with each other? Consider the accessories of marriage which are relegated to civil jurisdiction; investigate the changes, aberrations and abuses which have occurred in various centuries, and you will understand what the peace in families and human society would be like if the human lawmakers were its absolute masters."

To us the truth of this statement is evident. We know what has become of marriage and the family in consequence of the secularization of the one and the atomization of the other.

The Land is Ours to Cultivate

TO individuals or study groups, interested in basic economic problems, the Report of the Chief of the Forest Service, for 1948, is to be recommended for reading. Those too who at times contemplate the future of our people will discover the publication to contain much information on the significance of soil butchery, erosion, waste of forest, mineral, and water-resources because, as the Chief Forester's Report says:

"At the foundation of our economy are the natural resources. Upon the soil, water, wood, grass, minerals, and other basic resources, all agriculture, industry, and trade depend. Only as those resources are maintained and wisely used will our Nation progress and prosper. Resources that are non-renewable must be carefully husbanded; those that are renewable must be continuously renewed."

Traditionally the American people have wasted the treasures nature had endowed our continent with. Both liberalistic doctrines and the apparently inexhaustible natural resources in our possession have tempted past generations to pay scant consideration to the moral obligation to conserve those resources by avoiding wasteful exploitation and to provide for the future by replanting forests and preserving the fertility of the soil instead of exhausting it.

The Report is unfortunately guilty of maligning primitive peoples in the spirit of Spencer and other writers of Darwin's day. The statement: "Under the law of the jungle, each individual seeks to obtain and control resources for his own exclusive use, to get as much as he can before another gets it," does not express the opinion of informed ethnologists. The fact that among the American Indians as well as other primitives, land was considered tribal property while the discovery of a bee-tree or the slaying of a deer or buffalo imposed on the lucky hunter the obligation to share his good fortune with others, is proof that primitives are by no means grasping brutes. Travellers and missionaries have frequently been astonished by the willingness of primitives to share food with their neighbors. Some Indian tribes of our country provided even for days of want by common effort. What we would call "a grainery," contained a store of food, voluntarily contributed, and from this store all could draw in times of need, when harboring strangers, preparing to go on the war path or desiring to aid a neighboring tribe in want.

Primitives did not alone practice self-help, but also mutual help. Property rights were strongly influenced by the duties the individual was expected to observe towards his fellow tribesmen. They did not, it is true, cultivate soil conservation or show concern for the protection of natural resources, but neither did they wantonly exterminate any of the animals that supplied them with meat, as we did the buffalo.

We are not, by any means, the only people guilty of having destroyed forests and having promoted soil erosion and other evils. A learned romanticist, C. Fraas, in 1847 published his observations on "Climate and the Plantworld in Time," in which he pictures the dire results of the destruction of Greece's forests in ancient times. Similarly the condition of a great part of Asia Minor today is attributed to the same cause.

Ancient Babylonia is considered to be suffering an irremediable fate in consequence of the reduction of the water supply due to blind folly.

On the other hand, a scholar such as Victor Hehn, whose erudition secured for him the appellation, "the last of the Humanists," defends the original pioneers against their accusers for having destroyed the primeval forests. It was necessary to do so, and they promoted civilization by the labor performed. He quotes Strabo who relates that Cyprus was so densely covered with trees that agriculture was thereby greatly hampered. Min-

ing and shipbuilding helped to clear part of the forests, but it was not until the land was thrown open to what we would call "homesteaders" (tax-free) the wilderness was vanquished. In the language of the humanist, it was the latter measure "created light and culture."

To make farmland out of a wilderness is to perform a commendable service for mankind; to exhaust the soil and to permit it to be washed away, is to counteract the good accomplished by those who cleared the land and prepared it for cultivation by the plow.

Contemporary Opinion

THE hue and cry about imminent world starvation seems premature when we can now produce 200 bushels of potatoes per acre per year, when yield prospects are 300 bushels compared with 75 bushels 50 years ago, when we burn or otherwise destroy millions of bushels by Government edict. The "starvation" problem will approach solution when our knowledge of distribution begins to catch up with the increased scientific know-how that gives us bountiful crops.

Chemical and Engineering News

Scientific discoveries, and the application of technological processes to industry and production, have transformed the face of our twentieth century world. These discoveries have posed new problems for the world to solve. The world grows smaller before our eyes, as our powers of destruction grow wider. The question as to how we should use our newly discovered knowledge grows ever more serious. There are even hopes, in certain scientific breasts, that man's thoughts can be controlled. But even if this were possible, which God forbid, who—what group of men, or what man—is to take upon himself this daring task?

The fact is that we are not in reality faced with this dilemma at all. Agnostic-minded modern man does not actually wish so much to dominate his own world, as to have his own will. It is an imaginary situation which only seems real to those who take upon themselves the immense burden which the materialistic scientist's views involve. He imposes upon himself the responsibility not only for creating a new man, but of curing man's incurably bad behavior—his immor-

alities and his psychological eccentricities, which actually follow from the effect of Original Sin, although no doubt, in many cases, aggravated by social environment, and from the actual sins of men.

The modern philosophical error is, in truth, the very opposite to the error of our forefathers. The ancients and our mediaeval forbears had a tendency to subject all knowledge of nature to the laws of philosophy and theology. The modern error is to subject all our knowledge of nature to what is only verifiable by the empirical method.

*Culture*¹⁾

Quebec

This evil that is gnawing at the world's social and economic vitals is known by several names—statism, totalitarianism, the welfare state, paternalism. Whatever the label, the process is exactly the same, the result identical. The politician promises more and more to his country under the guise of security—pensions, free medical service, subsidized housing, high farm prices to producers and low food prices to consumers, and so on. The contagion grows by what it feeds on. First accepted with suspicion by a few, the bait is soon embraced by them and they are shortly followed by more and more who begin to resent the idea that they might be missing the "grave train." The thought given to the inevitable consequences is fleeting because, in our materialistic society, it is only the present that counts; some one, not they, will take care of the future.

As John Stuart Mill pointed out, the future

1) *A Quarterly Review*, June, 1949, pp. 123-24.

will most assuredly be taken care of, but not as these people vaguely think it will be. Carried to its logical conclusion, every person would of course have complete security, just as slaves and animals do. But what they would receive by way of security would be a lot less than that which they would be forced to give up by way of individual liberty.

Rural New Yorker

Each day the job of a union becomes tougher. The day-to-day problems of collective bargaining and grievance handling becomes more involved with every new contract. Every session of Congress and the State Legislatures passes laws aiding or hindering or regulating labor. Whether the laws are favorable or unfavorable to labor, they complicate the union's job. And each day labor assumes greater responsibilities inside and outside the mill.

Greater responsibilities for the union means more work for union leaders—and more union leaders. The Textile-Workers' Union of America trains these local leaders in summer institutes. The courses are designed to give labor know-how to active union members—a solid background in trade unionism, skill in labor techniques. They are planned for the stewards, committeemen, officers, and active members of locals and joint boards.

LAWRENCE ROOT
Educ. Director, T.W.U.

The truth is that purely economic considerations are not the only reasons for a declining birth-rate. The moral decline is much deeper. What is really happening is that we are witnessing one of the practical social effects of decay in religious belief. Men wish more and more to possess the good things of this world and to place their whole purpose in the attainment of material comfort and plenty. Modern man, it has been very well said, will not recite the *Salve Regina*. The earth for him must be made a paradise and must not be thought of as a vale of tears. Nor will he think of children as gifts from God Whose providence will provide for each new member of the family. That view is despised as "Victorian". Yet only with an outlook in which these ideas figure prominently will a revival of the family be possible.

MOST REV. ANDREW BECK
The Family and the Future¹⁾

¹⁾ Catholic Social Guild, Oxford, pp. 46-47.

Fragments

SHOULD the national Government carry out the federal aid to education program now before the country, it would insist, it appears to the *Shreveport, La., Journal*, upon the right to control. Then, Lord, pity our public school system.

With the public spending—as of 1947—\$10 billion for intoxicating drinks, \$4 billion for tobacco and \$2 billion for cosmetics, a doctors' bill of \$1.7 billion the same year does not indicate the need for socialized medicine to make medical service more widely available, the National Chamber of Commerce points out.

A frank avowal. "Now the big rush is over," remarks the *General Electric Commentator*—the title sufficiently indicates the publication's origin. "A lot of people have gotten what they wanted most . . . for which they, too often, were *willing to pay too much*" (italics ours). And, let us add, "business" quite generally promoted the wild spending spree. In consequence, says the *General Electric Commentator*, "some people have come to the end of their savings."

It appears, Hungarians may still joke about the vagaries of "the people's Democracy." Says one friend to another: "I have read Switzerland contemplates a Navy Department."—"Well, that's not so strange. Haven't we a Department of Justice!"—"What is the financial section of London called," asks another. "Why, the City!"—"And Budapest's business centre?"—"Deficity."

Two recent remarks by Dr. F. Sherwood Taylor, Curator, Museum of the History of Science at Oxford, deserve to be repeated: The Church was looking today to the layman to play a direct part in the conversion of the world. And: As Catholics we have not only to be able to present our views, but we have to upset those of others.

A devastating opinion of modern painting is expressed by a writer in the *Catholic Times* of London: "After the banality of the Academy, the exhibition of masterpieces from the Alte Pinakothek, Munich, at the National Gallery, more than resets the balance."

THE SOCIAL APOSTOLATE

Theory — Procedure — Action

The Plight of the Refugees

FIFTEEN million human beings were expelled from their ancestral homes in eastern Germany and surrounding countries to satisfy a spirit of vindictiveness that most Christians thought had been replaced by the New Law of "turn the other cheek." A war was fought, we were told, to show certain tyrants that the world would not tolerate race hatred, violence and the maxim that "might makes right." Yet no sooner was the last bomb dropped than the United States, United Kingdom and the USSR signed away to slow starvation and brutality, far in excess of anything Hitler ever perpetrated, millions of innocent people,—merely because they were of German origin. Already three million of them have perished from beatings, brutal torture, sickness or exposure.

The question has been raised, is there not an agency to care for displaced persons? What of the International Refugee Organization? The answer is that the IRO assumes responsibility only for displaced persons of non-German racial strain. Its constitution expressly bars with quislings and traitors, "persons of German ethnic origin, whether German nationals or members of German minorities in other countries."

The full burden of maintaining the Expellees rests on the already overstrained German economy,—they must seek employment in an economy that daily shows increasing unemployment; food and clothing from an economy suffering constant dismantlement of its vital industries! These unhappy, unwanted millions of Expellees are compelled to seek security where it does not and for them cannot exist,—in a country half the size of the state of Texas, with some sixty odd millions of its own nationals to care for,—a country underfed and overcrowded, whose political future is uncertain even for its native sons. Yet they dare not return to their former homes,—the Iron Curtain has fallen!

No sooner had the decree been given, sanctioning the expulsions, than local Czech, Hungarian, Polish and Russian communists moved into the homes of those expelled. They added theft to murder and stole all valuables, currency, furnishings and livestock that the former owners were forced to leave behind. The authorities allowed

few refugees to take more than the clothes on their backs, as they fled in terror. Despite the individual gestures of help offered them by a few of the Polish peasants, many of the fleeing people were brutally beaten, women were ravished, children flogged and the men who failed to escape, were dragged off to labor camps.

The greatest tragedy after the inhumanity itself, is that America's tradition of justice and humane treatment to the oppressed has been dipped in the blood of these innocent lives by an American leader having been co-signatory to the expulsions, approved by the Potsdam Agreement. The fact that they were to have been carried out in "an orderly and humane manner" does not alter the fact that they were *not* so carried out in reality and that the United States has set a dangerous precedent that can backfire against her own German ethnic minorities, now enjoying freedom but tomorrow open to uprooting and deportation.

The writer of this article was among the first delegates to Austria in February, 1946, to carry out relief work with the American Friends Service Committee. Her work brought her in constant contact with the German *Flüchtlinge*. In the coldest days of winter she saw Expellee women as well as men, clearing away rubble from bombed areas. Almost all other work was denied them. With only thin shreds of rags to protect them from exposure, no stockings, rags or newspapers to cover their feet, these silent victims of hatred and inhumanity had only the most hazardous jobs, if any at all, as a means of subsistence. In summer they scrounged berries from the woods and peddled them to earn a groschen or two to buy a few crumbs of food. Unwanted in the countries to which they were driven, with faces devoid of a smile or even a tear, they wander even today aimlessly about, wondering what the future will bring, wondering, perhaps, if they even dare hope for a future.

Will Christians sit back and let America go down in history guilty of what Pius XII has termed "the greatest crime of the age?" Or will they raise a voice in protest against this savagery and mass persecution that their brothers, fathers and sons gave their lives in the hope of ending for all times?

Christ Unterwegs, a Munich publication, carries in the June 6, 1949, issue an article entitled "Martyrologium — donau-schwäbischer Priester". It gives by name the Expellee priests and ministers who have already lost their lives because they were of German ancestry. These are only a handful of the hundreds who were murdered, put in concentration camps or deported to Russia. I quote: "Sie wurden liquidiert, weil sie Angehörige oder Söhne eines Volkes waren, das man bis auf den letzten Mann und das letzte Kind auszurotten beschlossen hatte."

There is a name for the crime of attempting murder of a whole race. It is called "genocide". The Friends Committee on National Legislation, in their Washington Letter No. 65 of July 1, 1949, report on a convention on the prevention and pun-

ishment of this crime. I quote: "The convention makes illegal the destruction of a human group, racial, ethnic, religious, or national. Genocide is committed with the specific intent to wipe out the group and has in the past been carried out directly by killing, by mutilating people, or *by subjecting them to conditions which lead to death.*" Point two of the Convention reads: "It makes liable for punishment all individuals—private as well as members of governments and public officials." Surely if this becomes law, there will be some shameful repercussions among those who signed away millions of lives at Potsdam!

Let us not forget the words of HIM who said: "Inasmuch as ye have done this to them, ye have done it to me also!"

MARY P. CAMPION

Timely Inquiry

"Is the Catholic Church Very Strong in America?"

THIS question was addressed to Rev. James S. Tong, S.J., by a young woman of India, employed by the United States Government at Madras. In reporting his experience to the readers of *Catholic Action*, the quarterly Review of the Committee of Catholic Action of the Catholic Bishop's Conference in India, the American missionary was not motivated by the intention of finding fault with the Department at Washington responsible for the lack of Catholic literature in the Official Center visited by him in the Indian city referred to. The reader rather draws the moral from the account published by him: "If it is important for Governments to have information centers, why should not the Catholic Church in India have its own Catholic Information Centers in every city in India?" A question American Catholics might well ponder, particularly so because the Christian Scientists have for a long time back operated reading rooms where their literature and such publications as the *Christian Science Monitor* are available to visitors.

However, the account of Father Tong's visit to the United States Information Service on Mount Road in Madras, calls to our attention certain observations which should give Catholics, and other Christians, furiously to think. Having discovered, evidently on an outside wall or in a hallway, "large glass-covered bulletin boards on

which were tacked pictures illustrative of current American events, and under them brief printed explanations," he entered the precinct and soon found himself in "a large comfortably appointed reading room." "Immediately in front of me", the writer states, "was a four tier magazine rack heavily laden with "Life", "Time", and current numbers of dozens of other popular American journals." Continuing, Father Tong, S.J., states:

"In the middle of the room and to the right were polished reading tables surrounded by chairs. Ten or fifteen persons, representatives of India's intelligentsia, were silently perusing the papers. Around the walls were glass door bookcases filled with books of history and description of "Life in these United States". At a desk to the left sat a young lady whose duty was to welcome callers and to be of any possible assistance to them. After I had browsed for a while, looking over the titles of the books and papers, I walked over to the desk and sat down for a little chat with the receptionist. She was an Indian girl, kind, alert, intelligent, and had a delightful personality suited to make any guest feel immediately welcome and at ease."

At this point the visitor became interested in obtaining the young woman's views of America, because he thought they would be typical of those gathered by the average educated Indian from the information put at his disposal by our Government. Hence, Father Tong, S.J., addressed to

the young woman the question, "What do you think of the place?" Evidently she did not hesitate to reply; what she told her questioner is summarized by him in the following statement: "She told me that she had looked forward with great anticipation to working here, as the movies had taught her to imagine that all good things came from America. She did like her work, was well pleased with the salary and working conditions, and had a good word to say for the American personnel. However, since beginning her work here and on deeper reflection, her opinion of the American people had changed, to my astonishment, for the worse. From her reading she had come to believe that Americans were materialistic. That their highest aims in life were to be the proud possessors of motor-cars, radios, beautiful homes, plush furniture and choice food. That they seemed more interested in having a good time than in cultured conversation."¹)

Having recorded this experience, the informant candidly admits: "By this time all my vanity bubbles were rapidly bursting. Yet, she seemed to talk with such complete oblivion that I was an American that I could not help listening with keen attention. Perhaps, like the Hindi pundit up at Kurseong, she mistook me for an Indian. In my first year of theology up there, when I went in for my first Hindu tutoring, the old pundit, Nar Singh, looked me up and down, and queried: "Ap Brahman hain?" ("Are you a Brahman?") I felt quite complimented at that.

However, the writer's humiliation had not yet plumbed the bottom, he admits. The young lady could easily recognize from his garb that he was a Catholic priest. She put to him the question, "Is the Catholic Church very strong in America?" The account of the reaction he suffered should not be abbreviated:

"This sincere, ingenuous little question just about pinned both my shoulders to the ground. It was too innocently asked to make me rise in indignation, as I was tempted, to the heights of St. Patrick's Cathedral and shout as any uncultured American might:

"Young lady, where have you been all these years? Your education has certainly been neglected. Why, haven't you heard that the Catholic Church in America is one of the strongest in the world? And that it has risen to this strength

and power in an amazingly short time?' However, in my effort at least to appear cultured and not to display any of the less desirable traits of the American character, I managed to remain calm, and to continue to gather whatever information I could, as the place was an Information Service after all, and in the bountiful American way it was all dispensed absolutely free.

"I tried to get at the purpose of our Government in maintaining such an expensive institution. I don't suppose the receptionist could have known the official reasons, still, I was able to conclude from my observation and inquiry that the Service served two rather clear-cut purposes: first of all, it makes for better mutual understanding and more friendly relations between the Indian people and America. And secondly, from time to time, the Service gives to the Indian public some strong draughts of straight and revealing truths about the intentions and activities of Communism, at least, in the economic and political sphere. If only the U. S. Information Service continues to do even this much, I should say that its existence is justified in the present world circumstances.

"However, lest my readers imagine that I was not able even to get in a word edgewise, I must add that before I took leave of the engaging young receptionist, I explained to her that "Life" and "Time" and similar secular American magazines did not offer to the Indian public the best that America had to offer. I readily admitted that American paganism was no better than Hindu paganism; in fact, I was willing to admit that it was worse, because American paganism is irreligious, whereas Hindu paganism at its best is deeply religious and certainly does not laugh at or neglect religious worship, though it does not possess the fullness of God's revelation to be found only in Christ."

This conversation set Father Tong, S.J., to thinking rather seriously. "Does the often quoted principle of separation of Church and State," he asks, "forbid the appearance of any Christian literature in our public news racks?" "If the American Government officially divorces itself from Christianity, then does it have any spiritual value at all to offer to the rest of the world?"

Before leaving the Information Service the writer went to an inner office and called on Mr. Chartrand, the American in charge. He received him affably "as Americans in foreign countries always receive one another." "I told him some of my

¹) Loc. cit. Apr. 1949, pp. 61-63.

impressions," so the account continues, "and suggested that two non-controversial Catholic magazines be added to his list. He promised to recom-

mend the matter to the State Department in Washington." But, Fr. Tong, S.J., adds, "we shall have to wait to see what will happen."

QUESTIONS OF THE DAY

To Prohibit Picketing of Courts

COMPANION bills making it a criminal offense to picket a federal court were introduced in Congress on March 23 by Representative Hale Boggs and on April 25 by Senator Allen J. Ellender, both of Louisiana. The bills, which were referred to the House and Senate Committees on the Judiciary, would impose a fine of \$5,000 or a prison term of one year, or both, upon any person or persons convicted of picketing a courthouse or the residence of any judge, juror, witness or officer of the court with the intent of interfering with the administration of justice.

The bills are the result of the apprehension raised in the minds of many lawyers and judges by the picket lines placed around the federal court building in Foley Square, New York City, during the trial of the twelve leaders of the Communist Party in the United States accused of conspiracy to overthrow the Government by force. As many as 750 persons have taken part in the picketing at one time. Federal courts in Los Angeles and San Francisco have also been picketed from time to time.

The picket lines in New York were organized by the Civil Rights Congress, and the avowed pur-

pose was to "demand the dismissal of the case against the 12 indicted Communist Party leaders". A leaflet handed out on the picket line on October 15 accused Federal Judge Murray Hulbert of conducting a "legal lynching", and declared that he "insisted upon setting the case down for a quick trial prior to the November elections." The pamphlet continued, "He asserted that his purpose was to prevent these men from carrying on their activities... The indecent haste in which these men are being brought to trial is designed to prevent them from engaging in the normal political activities during the presidential campaign to which their party has a Constitutional right."

Officials of the Civil Rights Congress refused "categorically" to accept any limitation upon the number of pickets in reply to a request by the New York police department. They declared that they would not "permit the Police Department to Taft-Hartleyize our city."

Picketing federal courts was denounced in a resolution adopted by the House of Delegates of the American Bar Association at the Mid-Winter Meeting in Chicago.

American Bar Association Journal

War Everlastingly Threatens

IN the remarkably able study on "Slavery and Freedom," Nicolas Berdyaev points to an aspect of Capitalism which is of particular importance at the present moment, when war is threatening again on an immense scale. The great philosopher argues, in fact, that war in modern times arises from State-worship, by which the interests of the nation become greater than those of its subjects, and that Capitalism ministers to State-worship by its ability to produce armaments on the scale required.

Those who remember the armament scandals in the first world war, and after, and those who have read about them since will know that immense sums of money were recklessly spent by governments in obtaining munitions of war. Huge

commissions were paid to agents, who were indifferent as to what nation they served. Armaments had to be secured at any price, and in increasing quantities. Profits mounted up, enriching those concerned with the industry.

Before the second world war we heard of armaments being supplied to Germany by those who were afterwards to become her enemies. And it must be noted that this business of modern armaments is essentially a large-scale business. It is the affair of capitalists. As Berdyaev says: "A capitalist structure of society will always give rise to war; at the back of pacifically disposed governments there will always be the men who trade in guns and poison gas, and they will always be getting ready for war."

It is perhaps too early yet to sift the evidence

for armament scandals in the second world war. What is certain is that enormous profits have been made by industrial groups, and that the millionaire status has been reached by armament magnates. In Russia, where there is prohibition of private enterprise, armament manufacture in common with other industries has become a State concern, and is being carried on on an immense scale.

We often hear it said that this country or that

"cannot afford to go to war." But under the Capitalist system and the Communist, the State can always afford war. Money is always provided for any thriving industry, and what industry thrives better in time of war, and out of it, than armament making? The State buys munitions of war at the taxpayers' expense. The interests of the State are paramount in modern society.

C. J. WOOLEN¹)

Mutual Aid

Archbishop Lucey Promotes Credit Unions

AS long ago as 1932, the members of St. Joseph's Parish at San Antonio founded a Credit Union for the members of the congregation. The organization now has 350 members; assets total \$35,000. In recent years a few other Credit Unions were organized in San Antonio, but their number should henceforth increase more rapidly.

With the intention of promoting their growth, Most Rev. Archbishop Robt. E. Lucey has appointed an Archdiocesan Credit Union Committee, whose chairman is Very Rev. Msgr. James M. Boyle, Pastor of St. Mary Magdalen's Parish. Mr. John L. Quinlan, long connected with the Credit Union Movement in San Antonio, is to act as vice-chairman of the Committee for the English speaking parishes, and Alonzo Perales as vice-chairman for the parishes of Spanish speaking

people. Other members of the Committee are Rev. Carmen A. Tranchese, S.J., and Fathers E. J. Dworaczyk and Joseph Wahlen, M.S.F.

In making the announcements, Archbishop Lucey stated he would wish to see a Credit Union established in every parish in the Archdiocese because he knew that "honest and frugal families often found it necessary to raise a few hundred dollars to meet an emergency, but discovered it to be quite difficult to negotiate small loans. Hence, loan sharks preyed upon people in need and took advantage of their misfortune."

There are at present five parish Credit Unions in San Antonio, Texas. The fifth, in St. Mary Magdalen's Parish, was only recently organized; the charter was signed on June 16. The other four Credit Unions derive their membership from the following parishes: St. Joseph's, St. Gerard's, San Fernando Cathedral, and Our Lady of Good Counsel.

Man should have the decencies and comforts of life demanded by human dignity. His days should be bright, cheerful; not a dreaded weary burden. But from this legitimate desire for the lawful enjoyments of life to the prevailing craving for continual excitement and highly seasoned pleasures is a long way. Our modern pleasures do not make men happier, but they exhaust their purses. They are only a scheme to get at the loose change of the people. Many a home has been wrecked by wild pleasure-seeking, and many an inheritance squandered. There is a joy and pride in thrift which no amusement can give. Occasionally a man complains that it is so hard to raise a family on the income of a wage-earner. But how much of that income goes into useless and often harmful pleasure. We have an old German saying, one vice eats more than two children, and there is much truth in this. Undoubt-

edly drunkenness, vanity, pleasure-seeking are preying upon the patrimony of the workmen. They prevent him from getting out of the slough. The march of the thrifty family is upward; the thriftless family pursues a downward course.

Soberness and sensible living will do much to ameliorate the laborer's standing. They alone are not sufficient to do away with all misery, but they will do far more than one is inclined to think. Depraved consumption, foolish, listless spending has always been the poor man's enemy; it swallows, perhaps, one-third of his earnings. If economy, soberness, frugality do not keep pace with increasing wages, the latter are no boon, but only bring about physical and moral deterioration of the sturdy laboring classes.

FR. CHARLES BRUEHL, PH.D.

¹) British Cath. Writer. From article on "State Worship and War."

SOCIAL REVIEW

Catholic Social Action

IN Winnipeg, Manitoba, Rev. J. H. Fitzgerald, diocesan director of Catholic Charities pronounced the blessing at the official opening of Winnipeg's Wheel Chair centre.

The Centre was recently organized for the care and rehabilitation of post-polio and paraplegic girls, to provide a good home, vocational training, medical treatment, transportation and religious comfort.

Co-operation

A PROGRAM encouraging co-operative self-help among Saskatchewan fishermen through formation of co-operatives has been launched jointly by the Saskatchewan Departments of Co-operation and Natural Resources.

Already, fishermen at Livelong have through voluntary labor built their own packing plant and have been active in building up a local credit union and other co-operative facilities. At Turtle Lake, site of their fishing operations, over 55,000 pounds of whitefish have already been sold through the fish marketing board this year.

A N REA-financed co-op lost a 10-year battle with a private power company last month, and became the first large rural electric cooperative to sell out to a private utility. At a meeting at the Vale, Ore., community hall, members of the Malheur Electric Cooperative voted to sell the properties of the co-op to the Idaho Power Co. This was the third co-op to be bought by Idaho Power, but of the other two, one was not yet in operation and the other was considerably smaller than Malheur, which served 621 farms over 365 miles of line.

The capitulation of the co-op to the private power company was of national interest to co-op leaders, who interpreted the move as part of a growing attempt of private companies to buy out co-ops.

In a public statement REA Administrator, Claude Wickard has declared that the Malheur co-op was "the victim of a long fight with a strong and aggressive adversary." "Years ago," he said, "the farming people in the Malheur Valley sought electric power from the local power company. They were turned down. Then they organized a rural electric co-op to get power for themselves as a group, which individually they could not get from the company. As soon as they started building, the power company hurriedly put up lines through the center of the valley, taking the cream of the area."

Administrator Wickard declared that one of the obstacles that faced the co-op was that it had to buy its power at wholesale from the power company which was competing with the co-op at retail.

Another obstacle was that the co-op had to contribute about \$23,000 to the power company "in aid of construction" in order to get power for some of its members.

Cooperative Farming

A TRACT of rich clay land on the east side of the old Matador ranch, Saskatchewan, is being broken by twelve veterans who will organize a co-operative farm there this year, according to H. E. Chapman, director of the extension branch of the Province's Department of Co-operation. This is the second co-operative farm to be organized in the Matador area, approximately 45 miles north of Swift Current.

In addition to breaking several hundred acres, the veterans plan to build temporary houses this year. All members are married, and when living accommodation is available their wives and families will join them on the project.

Credit Unions

WHILE attending the recent meeting of the Caribbean Commission, Dr. Jesu T. Pinero, former Governor of Puerto Rico, speaking to a group of Credit Unionists, stressed the importance of study and a proper knowledge of the movement. He stated that presently, in Puerto Rico, the tendency is to see that this is known and assimilated even before the registration of a society and before admission of a member.

The Education Committee is a potent factor in each Credit Union for weal or woe. Fr. O'Sullivan in his book, 'Blue Print of Jamaica's Tomorrow' insisted "no study—no credit union".

Injurious Effect of Long Hours of Work

ADDITIONAL evidence that workers have higher sickness rates under long than under short work hours is contained in the findings of a study by the U. S. Public Health Service and the Milbank Memorial Fund recently published. The group studied consisted of nearly 2,000 men and women workers in Baltimore, the majority of them employed in war plants. The period covered in the study of hours worked and illnesses was about

2½ years, beginning in January 1941. Weekly hours groups compared were: Long, 50 or more (average 59); medium, 44-49 (average 47); short 24-43 (average 39). In all cases the illness rate was higher for the long-hour than for the short—or the medium—hour group. Long-hour workers in war plants suffered more illnesses than those in nonwar plants.

The greater sickness rates prevailed among long-hour workers regardless of age, and were found for both sexes, but were even more marked for women than for men. Of all disabling cases, 44 percent suffered from minor respiratory diseases, which caused 27 percent of all days lost due to disease or accident. It is pointed out that such illnesses are a total loss even to an insured employee, since most of the cases are of too short duration to permit any compensation. Minor respiratory ailments accounted for 21 percent of all days lost in the short-hour group, 28 percent in the medium-hour, and 37 percent in the long-hour group.

Miners' Pensions

RETIREMENT age for anthracite coal miners has been reduced from 62 to 60 years by action taken by the three-man board of trustees of the Anthracite Health and Welfare Fund. A similar reduction in retirement age for bituminous coal miners was made recently by the three-man board of trustees of the bituminous United Mine Workers of America Welfare and Retirement Fund.

The anthracite fund, financed by operator payments of 20 cents on each ton of anthracite coal mined, covers approximately 78,000 members of the UMWA working in the anthracite fields of eastern Pennsylvania. The bituminous fund, similarly financed, covers about 400,000 soft coal miners working in 26 States.

In the cases of both funds, all other requirements for eligibility for pensions remain the same—20 years' service in the industry, membership in the UMWA, and retirement from the industry on or after the end of May 1946.

Forced Labor

THE Economic and Social Council of the United Nations has invited the International Labor Organization "to give further consideration to the problem of forced labor, its nature and extent." The invitation followed a discussion of the subject held at the request of the American Federation of Labor, which also presented the council with a memorandum on forced labor.

In a resolution the council said it believes an impartial inquiry into charges that forced labor exists is desirable. The council also requested Secretary-General Trygve Lie of the UN "to approach all governments to inquire in what manner they would be prepared to cooperate in an impartial inquiry into the extent of forced labor in their countries."

Apprenticeship

SECRETARY of Labor, Maurice J. Tobin, has appointed five national joint management-labor apprenticeship committees in the building trades as the policy-recommending bodies in their respective trades to the Bureau of Apprenticeship. These trades are the electrical, painting and decorating, sheet-metal work, bricklaying, and stained-glass work.

It is anticipated that numerous other national trade apprenticeship committees will request this Federal recognition. At present national joint apprenticeship committees are established in 15 skilled trades, including the 5 mentioned. The other 10 are: plumbing; steamfitting; carpentry; plastering; cement, asphalt, and composition finishing; roofing; tile setting; terrazzo work; photo-engraving; machinist and tool and die making.

Over 25 percent of the 233,302 apprentices in training under registered programs at the beginning of this year were employed in California and New York, according to a study "Occupation Statistics of Registered Apprentices" recently issued by the Bureau of Apprenticeship, United States Department of Labor.

Increased Industrial Productivity

ACCORDING to *Economic Notes*, published by Labor Research Association, the number of workers whose jobs have been moving down faster in the manufacturing industry is larger than production indicates. This is said to be accompanied by a rise in productivity, which means that production per man-hour in manufacturing rose about 5% in the six months ending with March.

"How much of this is the result of new machinery that has been installed since the war," we read in *Economic Notes*, "and how much the result of new and old forms of speed-up, it is difficult to say. But we do know that more and more workers are beginning to feel the lash of speed-up." The strikes at Ford, Singer Manufacturing Co., and other plants are said to be "only the larger stoppages that have resulted from this increase in the more obvious type of speed-up."

Minimum Wage Laws

THE District of Columbia's recently revised minimum-wage order for office and miscellaneous occupations sets a minimum of \$31 for a workweek of 32 to 40 hours and requires payment of not less than 86 cents an hour for working time of less than 32 hours or in excess of 40 hours in a week. These same rates apply to elevator operators and janitors, but the weekly hours for them are from 32 to 44, the overtime rate beginning after 44 hours.

The minimum rate for maids and cleaners under the revised order is \$29.75 for a week of 32 to 44 hours with an hourly minimum of 78 cents for working time of less than 32 hours or in excess of 44 hours in week.

Sterilization

A WARNING against sterilization issued by Archbishop Campbell of Glasgow in February, 1945, was, at his request, recently read again in the churches of the Diocese. The Archbishop directed that the warning be repeated on the first Sunday of every third month. The letter declares:

"Please take notice of the following warning. Any Catholic woman who goes to an institution for medical or surgical treatment should read carefully any document put before her to sign, in case it may contain something contrary to Catholic teaching and if she has any doubt about it, decline to sign unless she consults a priest. It should be clearly understood that a married woman should be no action without the knowledge of her husband."

Equality

THREE bills on equal pay have been introduced in the 81st Congress—S. 706 by Senators Pepper and Morse, H. R. 1584 by Mrs. Woodhouse, and H. R. 2438 by Mrs. Douglas. These bills propose to eliminate wage discriminations against women by prohibiting the payment of a lesser wage rate to women than to men for "work of comparable character on jobs the performance of which requires comparable skills." The bills also grant investigatory and enforcement powers to the Secretary of labor.

Six bills have been introduced in the House of Representatives to establish a commission on the legal status of women to study and report on the economic, civil, social, and political status of women and the nature and extent of discriminations practiced against them, and to report its recommendations for remedial legislation to the President by March 1950. The bills also direct Federal agencies to bring their practices into conformity with the policy of the Act, and urge the States to adopt similar policies.

Adult Education

SPEAKING on Adult Education at the annual conference of the Newman Association in London in May, Mr. W. O. Lester Smith, C. B. E., Manchester Director of Education, remarked it was at the cross-roads; it could either "go to the devil" or return to Christianity. There was no reason at all why Britain should not become one vast Adult Education Community. The speaker also said that the real cleavage today was not between labor and Tory, but between those who cherish human personality and those who do not.

At one of the sessions Mr. J. H. Cameron, Tutor in Philosophy at Leeds University, suggested St. Thomas More as the patron saint of Adult Education; in "Utopia," More had drawn a picture of a whole community engaged in adult education.

The White Man's Burden

FRANCE, in Indo-China, and Great Britain, in Malaya, still resort to the ruthless methods of colonial imperialism to uphold their rule over the natives. According to the *New Leader*, Catholic weekly of Madras, two Indians were recently shot in Malaya, where discontent and revolution have been rife for some time, promoted by Chinese Communists.

On a charge of "possession of unlicensed revolver" S. R. Ganapathy, the 24-years old Indian President of the Pan-Malayan Federation of Trade Unions, was sentenced to death and despite the protest lodged by the Government of India, he was executed. On the day of his execution, another top-ranking Indian labor leader was shot dead by troops operating under British commanders.

Mechanization of the Farm

A NEW YORK State poultryman believes it "good business these days to let electric motors do as much of the heavy work as possible on a poultry farm. Our laying houses are on four floors in one end of a large barn. With electric motors and an elevator system, it's no problem to get the scratch grain and the mash to the 500 hens on each floor.

The system this farmer built consists of a series of cups on a vertical conveyer belt powered by an electric motor. Scratch grain and mash are carried to the special bins on each of the four floors. Each of the bins holds about a week's supply of feed and all of them can be filled in a short time. "The elevator is a great time and labor saver," says this man.

HISTORICAL STUDIES AND NOTES

PROPAGANDA FOILED

A Contribution to the Study of Prejudice and Intolerance

By

FR. THEO. PLASSMEYER, O.F.M.

V.

A Lame Apology: The Teutopolis Article

WITH reference to the *Democrat's* Teutopolis article, quoted and answered (?) in the Teutopolis Press last week, all of which appeared in the *Newton Press* Tuesday "by request" and the *Mentor* Wednesday, we have nothing to add or retract. There is nothing in the *Democrat's* article whereby we charge disloyalty or lack of patriotism. The article simply stated rumors which were general, not only in Effingham but as far away (?) as this city.

We thank both the Presses for publishing our article. A candid reading will give no offense to any patriotic citizen. If charging Teutopolis with being a distinctly German Catholic town is a crime, we are guilty. If we are accused of challenging the loyalty of Teutopolis citizens, we are not guilty.

Just why Florent Faller and W. L. Raef of this city, should rush to the defense of Teutopolis on such a pretext and raise the cry of "race and church hatred", is difficult for any fair minded person to understand.

So far as we are concerned the incident is closed, as it now stands.

A. D. McCallen

This statement appeared in the *Newton Democrat* issue of April 24, 1917.

C. A. Worman

Reaction from Outside

No doubt, the editor of the *Newton Democrat* would have liked to have the "incident closed;" but that was wishful thinking. The situation had gotten out of his control. From the heights of his editorial sanctum he had opened a bag of feathers to the winds, and closing the bag could not stay the feathers; in fact, they kept on spreading to all the four winds. This appears from the inquiries that came to the *Teutopolis Press* from editors and clipping bureaus outside the state, all being anxious to learn the fate of this seemingly recalcitrant "Little Germany". Even our

Congressman, Mr. Foster, in Washington felt constrained to take notice of the affair. This the following communication from him reveals:

Washington, D. C.

April 26, 1917

Mr. C. A. Worman,
Teutopolis, Illinois.

Dear Mr. Worman:

I read the published articles in reference to Teutopolis stating there was no American flag in the town, and I thought then that this was a mistake and would be a reflection upon the patriotism of the good people of that industrious and law-abiding community. It is true, the citizens of this town are largely made up of Germans but I have never doubted their loyalty to this country. While it may be but natural for them to sympathize with the people of the country from which they or their ancestors came, yet when they came to the United States to make a home for themselves and their families, they became patriotic citizens of the United States and will be for this country always. I believe that these patriotic and law-abiding people would act only in the interest of this country for its welfare in the conflict with any nation on earth. I have faith in their patriotism and loyalty to our country. I have no doubt they will be found fighting in the ranks to uphold the flag and the rights of the people of this country.

I am glad to offer these words of commendation, because I know personally many of your citizens and have always found them honorable, industrious, law-abiding and patriotic.

Yours very truly,

M. D. Foster

The people of Teutopolis were naturally pleased to receive these words of "commendation" from their Congressmen; but they were soon to discover that Washington had something not so pleasant in store for them.

Spies

In the midst of the fray described in the foregoing chapter, two odd vacationists showed up in Teutopolis; two young men, Jim McCann and a certain White. The former evidently was the leader; the latter a rather quiet, shadowy annex. Jim was a great talker and freely produced a furlough, showing that he was an army cook on a

much needed vacation. He had taken White along as a companion. That fact alone drew suspicion, that two such lads, strangers at that, should come for a vacation to our quiet, staid Teutopolis, devoid of any particular social or recreational attraction. Jim had lots of money and paid all the bills, and paid them liberally. They claimed to be interested in fishing and hunting. Jim, it was said, carried on a considerable correspondence; and, as a side issue, sold a highly recommended army cook book. All that gave additional reasons for suspicion. Who would go fishing in the little muddy creeks on the prairies of southern Illinois? Who would go hunting at this time of the year? Who could expect to sell such an expensive cook book to our economical housewives of Teutopolis? Anyway Jim was a poor salesman; nor was he much interested in his sales. He sold only three copies of the book throughout his whole stay in the place.

Barney Schoenhoff's tonsorial parlor

It was Saturday, April 22, 1917. I had been working feverishly all morning in the rectory, answering calls and preparing my sermon, instructions, etc., for the next day, for I had to be in the confessional all afternoon and evening. Near noon, I realized that I had not shaved and I felt too nervous to risk shaving myself. Hence I stepped across the street into the tonsorial parlor of my friend, Barney Schoenhoff. Barney was always willing to perform that operation on me. Moreover, I strongly surmised that I might get some additional information on our vacationists. The barbers of today, as our tailors of old, are always well posted on all the latest local happenings. I was not mistaken. I had hardly settled in the barber's chair, when Mr. Schoenhoff opened the conversation with: "Father, do you know those two strangers in town? Do you know that they are spies?" My answer: "Well, Barney, I have heard of them, but I have not yet had the pleasure to meet them personally. What makes you think they are spies?" Barney: "Oh, they are spies alright! All day they are around in our saloons, restaurants, stores and barber shops, trying to find out the sentiments of the people about the war. And how they spend money! Jim always pays the bills liberally; he has rolls of money. And last night, whilst you had the devotions (we had devotions every Friday evening at 7:30), they walked around your whole proper-

ty, craning their necks over the high walls, to find out what is going on in your garden. And above all, they are anxious to find out your sentiments about the war, now that war has been declared."

That was some information for me! To the surprise of Barney, as he told me later, I was very curt during the rest of his tonsorial performance. No doubt, I was. I was busy, busy thinking, figuring, something like this: "So, these lads already know the sentiments I entertained before the declaration of war, possibly from some unguarded remark I might have made while talking freely with the people. I recalled also President Wilson's instructions that all suspicious parties should be reported. Now if these suspected spies should in some way get knowledge of my correspondence with our Congressman Foster and pick up some additional unguarded remark made by me after the declaration of war, they would frame up a disastrous case against me." Thus ran my thoughts.

Under the circumstances I felt justified to consider the two parties spies. Another question arose in my mind: Were the two sent by the Department of Justice, as I suspected and as I would have preferred? Or was it some private enterprise? How could I know? In neither case did the situation forebode any good for me. In fact, I saw already a federal prison in the offing with its doors opening to offer me hospitality at least for the duration of the war. That prospect did not at all appeal to me. I decided that something had to be done about it, to safeguard myself and to warn the people; and I realized that it had to be done as soon as possible.

An Invitation—or Was It a Challenge?

Before I left the barbershop, I sent through Mr. Schoenhoff the following message to the parties: "Extend my greetings to the two boys. Tell them that I invite them to call on me at any convenient time. If they are gentlemen, it shall be a pleasure for me to receive them as such. I am willing to give them any information they may desire and to show them the whole friary-compound: The large church with its beautiful art windows and altars, even the sacred vessels; the garden with its gruesome vault in which the friars are buried and the still more gruesome dry cistern with the one hundred baby skeletons; and the friary itself, commencing in the basement with its uncanny underground tunnel leading to the sisters' convent (all these bugaboos had recently been 're-discovered');

the Brothers' workshops and the library; and above all the attic! Yes, the attics of the old friaries were veritable storehouses of curiosities. There were to be found headless saints and wingless angels that once had graced the altars; old blunderbusses from pioneer days; cracked pots, in their day a necessary equipment for sleeping rooms which however, in consequence of our modern progress in bedroom furnishings, have gone into complete desuetude. In brief, there they will find curiosities, rarities and antiquities enough to pale Dickens' Curiosity Shop. Finally, if they are really desirous to know my 'sentiments' on the present war, let them come to the 7:30 Mass tomorrow a week; I shall make a public declaration of my attitude and the attitude I want our people to take."

I went home with decidedly mixed feelings. I was aware that, in view of the short time and all the other work I had on hand, I had undertaken a big task. But circumstances were compelling; I had to take time by the forelock. I was resolved, God willing, to put it over with *éclat*. I chose with preference that Sunday, because our numerous Catholic Knights were going to Holy Communion in a body that day. Accordingly I made the announcement of the coming events in all the Masses the next day. I urged all men, old and young, whether they belonged to the Knights or not, whether they went to Holy Communion or not, to attend that Mass. I promised them that I would celebrate a solemn High Mass, secure the big parish choir for the singing, and preach a special sermon with an important message. I took it for granted that the spies would learn about this announcement and that it would convince them that I took my challenge seriously. That week I took all available time to prepare my sermon and thanked God that the invited guests did not appear. It gave me more time for my sermon.

Sunday, the thirtieth of April, came. When I gave the *Vidi aquam*, I saw that the large church was packed; even the standing space in the rear was jammed. That was one time that I did not object to the men standing in the rear of the church during services. When I ascended the pulpit, all eyes were centered upon me and I did not exactly feel at ease. I tried to locate the spies in the audience, but on account of the tenseness of the moment I could not see clearly. All faces looked alike to me. While I made the announcements of the day and read the Epistle and the

Gospel of the third Sunday after Easter, I tried to gain my composure. The Epistle of the day lent itself exceptionally well to the occasion. My theme was: "The Allegiance We Owe to Our Country." I was glad to find the sermon amongst my old manuscripts and I reproduce the same in toto.

Text: "Whereas they speak against you as evil-doers, they may, by the good works, which they may behold in you, glorify God in the day of visitation. Be ye subject therefore, to every human creature for God's sake.—For so it is the will of God, that by doing well you may put to silence the ignorance of foolish men: as free, and not as making liberty the cloak of malice." (I. Peter, II, 12 et sqq.).

Sermon: "My dear Knights and dearly beloved in Christ,—when a little more than a week ago your president of the local Branch informed me that the Knights would like to observe their annual general Communion on this Sunday, I naturally began to reflect on what subject I might preach the sermon for this auspicious occasion. A number of themes suggested themselves, but I must confess that my thoughts refused to assume any definite form, until I read the Epistle of the day. It is taken from a letter of St. Peter in which he gives some excellent points on our civic and social duties. This certainly gave me a hint to take the opportunity to deliver to you men of Teutopolis an important message, and important declaration on the allegiance we, as Catholics, as Catholic Americans, owe to our supreme civil authority, or, as we now commonly call it, on the loyalty we owe to our flag. Let nobody fear that, by doing so, I am going out of my priestly sphere, or that I am overstepping my pastoral functions. We see that St. Peter, the Prince of the Apostles, gave instructions on important civic duties; and, as no doubt you will have learned from the papers of late, many priests, not only pastors, but bishops and cardinals as well, have felt obliged to follow his example. So do I, in my capacity as your pastor, feel induced on this God-given occasion to preach to you a sermon on the loyalty we owe to our beloved stars and stripes. That is the reason why I urged all you men to be present at this Mass. I want to assure you that I am happy to see so many here. I shall treat the matter as it presents itself under existing local circumstances.

"First, as to some falsehoods that are constantly dinned into our ears,—you all know only too well,

dearly beloved in Christ, that we are forever told by untruthful speakers and untruthful writers and especially by untruthful political mud-slingers that for us Catholics, as Catholics, it is simply impossible to be wholehearted, genuinely loyal citizens of the United States, because we acknowledge the Pope as our head in matters religious, or, as they prefer to call it, because we owe allegiance to a foreign potentate, by which they mean the Pope. Advisedly I call all these accusers untruthful, because those amongst them who lay claim to some intelligence must know that our religious persuasion never did, nor does today, in any way interfere with our civic and political duties. And I want everybody to understand distinctly that we resent this sinister attitude, label it as un-American and point to the record of loyalty this community has established from its very beginning, to refute all charges of disloyalty. These claims that we owe political allegiance to the Pope are base calumnies. Only recently our Apostolic Delegate in Washington, Msgr. Bonzano, has made this clear in a public declaration when he said: 'When they ask you about your loyalty and patriotism, you simply answer, 'I am a Catholic, and both the Gospel and my religion teach me that I must respect, and love, and obey my flag and my country.' That should be clear enough.

"Moreover, you also know that about two weeks ago a certain irresponsible scribbler in our neighborhood published a sensational article in his scurrilous sheet, tending to belittle before his readers our loyalty to our country's flag, because we happen to be of German descent. The editor of the *Newton Democrat* posing as a simon-pure American, insinuates that we as immigrants, no matter how many generations ago, can not be in his class. Now I would like to ask: How many generations are required before one can partake of this singular privilege of American citizenship? Are we not all immigrants, the good editor included? Are not perhaps our much abused Indians the only real Americans? The good gentleman bases his slurs, as he admits himself, not upon what he knows about us, though as a life-long neighbor he has had ample opportunity to know all about us. No; he has heard from all kinds of idle rumor what a poor brand of citizens we are, because of what we are *SUPPOSED* to think, and say, and not to do. And then this self-same misguided ink-slinger constitutes himself as our mentor of patriotism, ladling out plentifully good advice how we can make up for our shortcomings

of the past. Over the insult thus offered to us I am not going to lose one word. The plaintiff is sly enough to keep his foot out of the meshes of the law by screening himself behind "rumors" he has heard. However such articles under the present circumstances are disastrous in their results. They find their way into other anti-German and anti-Catholic papers; they turn vague rumors into bold facts; draw the suspicion of our government upon us; send spies and vile informers on our heels; and tend to stir up religious bigotry, race hatred and a factional spirit amongst a people that above all must be united, especially now during the troublesome times that are awaiting us. Papers and persons that spread this propaganda are doing a work that is fatally mischievous, a work that must be condemned by every fair-minded citizen. It is a display of an entirely misconceived patriotism; it is a patriotism which St. Peter calls 'making liberty the cloak of malice'; and the learned Dr. Samuel Johnson calls it 'the last refuge of scoundrels, cowards and slackers.' Is that patriotism? Do I mean to call these slanders patriotism? Oh no, my friends! That is not patriotism. A patriotism which accuses loyal, truth-loving and peace-loving citizens of disloyalty, is not patriotism; it is a species of cowardly treason.

"Nor can our loyalty be suspected for what we said and did before the declaration of war. True, we were opposed to war. We hate war, because as General Sherman, one of the greatest generals this country has produced, puts it: 'War is hell,' and Christian charity forbids us to wish that anybody go to hell; and as Americans we have been for years amongst the foremost advocates of settling our troubles at home and our foreign entanglements by peaceful arbitration. Particularly were we opposed to it that our beloved Stars and Stripes should be plunged into the torrents of blood that have now flooded Europe for almost three years. Why? Not only because it went against our sympathies to make war upon Germany, the country of our forefathers, but also because, as we saw it, it went against our American sense of fair play to fight for the commercial interests of a nation that has ever been the enemy of our country, against a people that have been our nation's truest friend in every crisis. Nor have we ever tried hypocritically to conceal our sentiments. We still have a spark of the traditional honesty in our blood."

(To be continued)

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Reviews

- Messner, J., J.U.D., Econ. Pol. Dr. Social Ethics. Natural Law in the Modern World. Translated from the German Manuscript by J. J. Doherty. St. Louis, Mo., B. Herder Book Co., 1018 p., \$10.

WHEN a mechanism or a complicated functional system gets completely out of order and goes wrong, tinkering with the several structural parts no longer proves of any avail but it becomes necessary to dig up the original plan and to regain a new insight into the idea, purpose and fundamental arrangement of the whole structure. That is the situation in which the social order finds itself at the present. It does not work properly, and whatever superficial repairs have been made at best serve merely to stave off a complete breakdown which many regard as inevitable. Inevitable it is unless a reconstruction is effected which brings society back to its true purpose. For this reconstruction we need a theory of society which clearly sets forth the ends of social organization and the means by which they are to be achieved.

The volume under review furnishes such a theory and restates the traditional Scholastic social philosophy in modern terms and with special application to the problems of our days. The title is suggestive and appropriate because it leaves no doubt about the fact that society is a moral entity and that the ethical consideration in anything pertaining to social matters is paramount. The explicit mention of the natural law also is very significant because it is only on the basis of natural law that a sound and satisfactory social theory can be constructed. There has been, it is true, much talk about the natural law of late but we fear that this is little more than lip service. A genuine, honest and wholehearted return to the observance of the natural law would transform the face of the earth. And after all, as the author demonstrates, the natural law can be readily known; it speaks with an eloquent tongue, it speaks especially through the untold misery which deviations from it have brought to mankind. The sections of the book dealing with this topic deserve special attention and call for careful reading.

The first part of Book I is of keynote importance since it brings home the vital fact that man, the human

person is central in society. Social values are personal values, the common good must be understood in human and personal terms if it is not to become meaningless. The transcendence of human personality over society is well expressed in the pregnant sentence: "In fact, the common good has only an ancillary function, but one pertaining to the whole of human existence, since for the pursuit of all his existential ends man is in need of social co-operation." Herein we have at once a rejection of individualism which unduly limits the ancillary function of the common good and of collectivism which converts what is an ancillary function into a dominating end. In this connection we may point out the very felicitous way in which the author phrases important truths.

A question concerning which much confusion prevails is the difference between private and social ethics. Of course, this does not mean that there are contradictory moralities and that the interest of the state or political expediency justifies actions condemned by the Natural Law as Machiavelli would have it, but that social relations create new rights and duties which do not exist between individuals as such. On this score individual pacifism may be laudable and even a counsel of perfection while state pacifism which fails to protect citizens against hostile invasion would have to be condemned.

It is well to remember that the State is not coextensive with society but that nevertheless it is the office of the state to integrate all social processes and activities; thus it is necessary that the economic system be properly integrated with the social order. We are increasingly realizing that political democracy requires a measure of economic democracy. To bring about harmony between the systems is the task of the state. The picture which the author paints of Socially integrated Democracy is instructive as well as attractive. If our economic and social planners kept it before their eyes they would avoid many disastrous blunders. The book is a veritable mine of information badly needed in our days of misinformation and confusion on economic, social and political subjects.

In the otherwise well selected bibliography we miss Welty (*Gemeinschaft und Einzelmensch*) and Sturzo (*Inner Laws of Society*).

C. BRUEHL

Writing on "The Church's Relation to Printing", particularly in the early days of the art, Wilkinson Sherran states:

"It is a subject of controversy how the word 'chapel' came to be given to the small body of workmen elected to look after the interests of their colleagues. Inasmuch as the chairman of this body is termed 'Father', it is, I think, presumptive evidence of the bond which at its beginnings existed between letterpress printing and the Church. The terms 'chapel' and 'Father' are still in use, and have been adopted by branches of the (British) National Union of Journalists."

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Central Bureau of the Central Verein
3835 Westminster Place, St. Louis 8, Mo.

Reports and news intended for publication in *Social Justice Review* should be in the hands of the editors not later than the 18th of the month preceding publication.

NOTEWORTHY RECOGNITION

APOSTOLIC DELEGATION

United States of America

3339 Massachusetts Avenue
Washington 8, D. C.

The Most Reverend John J. Mitty, D.D.
Archbishop of San Francisco
San Francisco, California

August 7, 1949

Your Excellency:

On this opportune occasion of the National Convention of the Catholic Central Verein being held in the City of San Francisco, I am happy to inform Your Excellency that our Holy Father, Pope Pius XII, has graciously deigned to impart his Apostolic Benediction to the Officers and Members of the Verein, and to all those taking part in this Convention.

The Catholic Central Verein, which enjoys the unique distinction of being the first American lay organization to receive an Official Mandate to engage in Catholic Action, and which has won the commendation of every Pontiff since its inception, may rightly take new inspiration from its splendid achievements in the field of Catholic Social Action throughout the years. It is the ardent wish of the Sovereign Pontiff that this present Blessing be an abiding pledge of God's continued favor upon the Verein's undertakings.

In conveying to Your Excellency this August Message of the Vicar of Christ, I wish to assure the Central Verein of my own personal congratulations on their work, and my prayers for the success of their deliberations.

With sentiments of esteem and cordial good wishes, I remain,

Sincerely yours in Christ,

†A. G. Cicognani

Archbishop of Laodicea
Apostolic Delegate

Convention Impressions

IF the delegates to the Ninety Fourth Annual Convention of our organization needed inspiration for their deliberations; that inspiration was certainly forthcoming, and from a most eminent source. We refer to the heart-warming message from the Apostolic Delegate, His Excellency Archbishop Cicognani, which was read to the delegates after the Solemn Mass on Sunday by Bishop O'Dowd, Auxiliary of San Francisco.

It must have stirred every one to the quick to hear the following words from the Apostolic Delegate's letter: "The Catholic Central Verein, which enjoys the unique distinction of being the first American lay organization to receive an official mandate to engage in Catholic Action, and which has won the commendation of every Pontiff since its inception, may rightly take new inspiration from its splendid achievements in the field of Catholic Social Action throughout the years."

The full import of these words was not lost on our members. The delegates understood that their work had the endorsement of our Holy Father's representative in our country. But they also sensed their continued responsibility implied in the reference to "new inspiration." Our spiritual leaders do take account of our efforts in the field of Social Action, and they earnestly desire our perseverance in these efforts.

Because of the great distance to be travelled to the Convention City, the number of delegates in attendance was smaller than usual, approximately eighty having registered. If, however, the delegates lacked in numbers, they certainly were not wanting in seriousness, ardor and enthusiasm. We have seen this spirit in evidence at convention after convention, so that we have come to regard it as the customary thing. Yet it calls for special mention, because it contrasts with the general levity of our times which is reluctant to give way to seriousness even in the face of the most pressing problems.

In keeping with the well established custom which has now become a tradition, questions of moment were discussed at the sessions and in the resolutions adopted. Among the subjects on which the Catholic stand was declared were the following: Preserving the Sacred Character of the Holy City of Jerusalem, the Plight of the Expellees, Latest Trends in Liberalism, Socialized Medicine, Our Catholic Schools and Federal Aid, Prevalent Crimes Against Nature and Recent Tendencies Among Organized Labor. All of the resolutions merit close study because of the importance of the subject matter. It is regrettable that so many Catholics form their judgments on important questions of the day on the basis of what they read in the secularistic press and hear on the radio. They could scarcely obtain a more unreliable orientation. The C.V. resolutions, on the other hand, are mature statements and can be safely accepted as reflecting sound Catholic social doctrine. We urge the discussion of these resolutions at the meetings of our societies.

Noteworthy among the reports given at the Convention was that of Richard Hemmerlein, Chairman of the Central Bureau Assistance Committee. Almost every State Branch achieved its 1949 quota for the Central Bureau, with about half of the States exceeding their

quota. It is understood that this endeavor is to continue indefinitely.

As may be expected of an organization almost a century old, the Central Verein has undergone its share of trials and vicissitudes. Its membership is not as large today as formerly. Some are quick to conclude from this that our organization is in the process of dissolution. We cannot agree with this conclusion. We have seen at the San Francisco Convention a display of vigor and enthusiasm that savored not of decline. As long as we have strong State Branches and Fraternals our national organization will retain its vigor. The natural changes brought on by time may call for periodic adjustments. The CV has always had the happy faculty of making these adjustments in the past, as its history clearly attests. There is no reason why it should not be able to continue to do so.

As opposed to anything that may even hint a spirit of defeatism, a lively discussion at the final Board of Directors meeting of the Convention centered about a program of expansion of membership. This project has been placed on the agenda for the 1950 annual meeting at Quincy, Illinois. We thus look to Quincy with great expectation. In the meantime we must busy ourselves with the tasks outlined for us this year in the City of St. Francis.

Convention Notes

IT is hardly necessary to state that each day of the convention was inaugurated with attendance at Holy Mass. On Saturday, August 6, the Holy Sacrifice was offered in honor of the Holy Ghost, while on Monday, August 8, the Mass was said for domestic and international peace. On the following day, the Mass was read for the deceased members of both organizations while on the last day there was a Mass of thanksgiving.

Once more the Holy Father has bestowed upon the CV and the NCWU his special Apostolate Benediction. The information was conveyed to the convention by his Excellency, the Apostolic Delegate, Archbishop A. G. Cicognani, whose communication was addressed to the Archbishop of San Francisco. The text of the letter is produced verbatim on another page and should not alone be read by our members but considered a solemn token of responsibility to promote the Social Action Program commended in the papal declaration.

The environment in which this year's convention was conducted was ideal. St. Boniface Church and Convent is a spiritual center and the delegates could not help but be deeply impressed by the fact that even on week days the Holy Sacrifice of the Mass was offered daily each hour from 5:00 o'clock in the morning to 12:00 o'clock at noon. Moreover, the church was never quite empty at any time and the people who came to worship and pray belong to many different races. The buildings, covering almost three quarters of a city block, granted ample facilities for the meetings of both organizations and the various committees. The small hall, in which the Mission Exhibit was held, provided an ideal setting for the sessions of the NCWU.

Meetings of the Resolutions Committee were animated and the subjects discussed of a vital importance. While we began with the publication of the Resolutions in this issue, they will also be printed in the shape of a leaflet. Secretaries of societies will be informed of their publication in due time and it is to be hoped that the adopted Resolutions will be discussed in every society affiliated with the CV. They do not achieve their purpose, unless this is done. Mr. Jos. Matt, Editor of *The Wanderer*, acted as Chairman and Dr. Nicholas Dietz as Secretary.

A German priest, the Rev. Gerhard Fittkau, addressed the delegates in behalf of St. Boniface Society, an organization which has for one hundred years provided churches for the diaspora of Germany. His mission in our country is to solicit financial aid in behalf of the unfortunate refugees, many of whom are living in localities heretofore entirely Protestant. They are in need not alone of churches and schools, but also of homes, clothing and food.

Annually, since 1943, representatives of the Catholic Fraternal Insurance Societies affiliated with the CV have met to discuss problems arising from their membership in our organization. The results of this year's meeting are not yet available for publication in *SJR*. However, our members should know that this affiliation of five substantial fraternal is one of the most important developments in the history of the CV. It is, on the part of these organizations, an acknowledgment of the broad program of Catholic Social Action to which we are devoted and in which they desire to participate.

A cablegram, expressing the good wishes and the appreciation of the Convention for his long sustained interest in the CV was addressed to Most Rev. Aloysius J. Muench, Bishop of Fargo and Apostolic Visitor in Germany, while to Mr. Joseph G. Metzger, Office Manager at the Central Bureau, went a telegram acknowledging the services he has so faithfully rendered our institution for twenty-five years. The Secretary of the CV was also instructed to extend the good wishes of the Convention to certain of its officers and members who were prevented from attending at San Francisco.

Neither the Board of Directors at their meeting, nor the Convention, would agree to the adoption of a resolution presented by the Milwaukee District, Catholic League of Wisconsin, to change the name of our organization from Catholic Central Verein of America to the National Catholic Men's Union. The Committee on the Constitution, to whom the matter was referred, on its part reported: "After due deliberation the Committee concluded that the name offered is not a suitable substitute for the present name of the association, and therefore recommends that the proposed change be not adopted by the Convention." There was but one dissenting vote in the Committee, and that was cast by its Wisconsin member.

The committee on arrangements succeeded remarkably well in its intention to provide for the convention a well-rounded program. Certain of its features will remain pleasant memories in the minds of the officers and delegates for years to come. The lengthy sight-seeing tour in particular was a source of genuine pleasure for all participants. Mr. Edward F. Kirchen was the chairman of the Arrangements Committee.

Two of the surviving Honorary Presidents of the CV attended the San Francisco Convention, Mr. John Eibeck and Mr. Wm. H. Siefen. Both are veterans of our organization who rose from the ranks and were called to office because of their devotion to the cause.

Serious illness prevented attendance at San Francisco of the following officers and members: Mr. John Suellentrop, Treasurer, Mr. Ernst A. Winkelmann, Trustee, Mr. Michael Mohr of Kansas and Mr. Chas. P. Kraft of New Jersey.

The installation of officers was conducted in St. Boniface Church, preceeding the final liturgical services, on Wednesday afternoon, August 10. The occasion was dignified and thoroughly in accord with the traditions of our organization.

Next year's convention will be conducted in the middle-west, in Quincy, Illinois, a city at one time chosen by Rome for the residence of a Bishop. In former days German Catholics predominated in what is in fact, a characteristic mid-western middle-town, located on a bluff high above the Mississippi River. One of the oldest Catholic colleges of the West, conducted for over ninety years by the Franciscan Fathers is located here. Formerly known as St. Francis Solanus College, it is now Quincy College.

Officers for fiscal year 1949-1950

IN accordance with the recommendations of the Committee on Nominations, the following officers were elected to administer and guide the affairs of the CV for the twelve months between this and next year's convention.

President, Albert J. Sattler, New York; 1st Vice-Pres. Michael Ettel, Minn.; 2nd Vice-Pres., Rev. Father Victor Beuckmann, O.S.B., Arkansas; 3rd Vice-Pres., Edward Kirchen, California; 4th Vice-Pres., Mrs. Rose Rohman; General Secretary, Albert A. Dobie, Conn.; Recording Secy., Joseph J. Porta, Pennsylvania; Treasurer, John A. Suellentrop, Kansas; Marshall, A. M. Herriges, Minn.

Board of Directors: Dr. Gordon Tierney, Minn.; Frank Gittinger, Texas; Richard Hemmerlein, New York; Edward Hesse, Conn.; Charles P. Kraft, N. J.; Max R. Nack, Wisconsin; Dr. B. N. Lies, Kansas; Frank Stuerzer, Calif.

Trustees—3 year term: Ernest A. Winkelmann, Mo.; Joseph Kraus, Texas; Joseph Kaschmitter, Idaho.

Preparing for Adult Education

JUST as St. Michael's School at Poughkeepsie, New York, founded by St. Michael's Society even ere the parish had come into existence, was an earnest of the intention of the German Catholic pioneers to secure a common school education for their children, one that accorded with their religious tradition, just so the programs of the conventions of the Central Verein for the past fifty years have had for one of their purposes the promotion among our members, of the knowledge needed by men today to perform well their duties in society. As far as possible the subjects of all addresses to be delivered on these occasions would fit into the curriculum of a Folk High School, intended to promote adult education. This policy, which also accounts for the spirit that animates the deliberations of the Committee on Resolutions, has undoubtedly helped to create the serious tone which permeates the meetings of our annual conventions. The delegates are made to feel that they are engaged in an important undertaking and that their deliberations are expected to result in a better understanding of what the times demand of a Catholic man, whatever his position in life may be.

Disregarding occasional talks and speeches held at San Francisco, we will point out merely the various addresses recorded on the program. In the first place, there was the sermon by Rev. Fr. Owen Da Silva, O.F.M. Superior of St. Francis Retreat House at San Juan Bautista, California, preached at the Cathedral at San Francisco on Sunday morning, August 7. The speaker had chosen for his text, "Catch us the little foxes that destroy the vines; for our vineyard had flourished." (Cant. of Cant. to: 15.) The discourse drove home truths the significance of which were evident to the speaker's large audience.

At the Civic Forum, in the afternoon of the same day, Rev. Dr. Joseph Munier, Professor of Catholic Social Principles and Industrial Ethics in St. Patrick's Seminary, Menlo Park, Cal., spoke on an equally timely subject, "Ideas are more powerful than bombs." The expression, which might well be made a motto to be circulated among Catholics has for its author Pope Pius XII. The second speaker at the Civic Forum, Rev. Fr. Victor Suren, Co-Director of the Central Bureau, discussed "The Central Verein's Program." At night members of the Young Catholic Workers of St. Francis, who are at home in St. Boniface parish, gave a demonstration of their work.

The program for Monday evening scheduled what is known as "The Annual Report" of the Director of the Central Bureau. Since a printed account of the efforts of the Bureau for the previous twelve months is available, the speaker on this occasion says little about the figures and the work accomplished; he rather outlines a broad program of action, based on a foundation of Christian ethics and Christian solidarity. Another important feature of the Monday evening at St. Francis was the address on the Maternity Guild by Rev. J. J. Schagemann, C.Ss.R. Although Fr. Schagemann might well feel discouraged, because his noble endeavor has not met with the enthusiastic reception it deserves, he continues his work, which is gradually bearing fruit. At

the very time of Father Schagemann's address at San Francisco, it was announced in the Catholic press that the Maternity Guild would be on the program of the Eighth Triennial Convention of the Third Order of St. Francis, to be conducted at San Francisco from September 30 to October 2. In making this announcement at Little Rock, Arkansas, Rev. John F. Doyle, Diocesan Director of the St. Francis of Assissi Fraternity stated: "The Maternity Guild program will have a permanent place on the Third Order's Convention agenda and will be the subject for discussion of an entire session." But it should not be forgotten that it was the CV and the NCWU first promoted the Maternity Guild and who continue to do so despite the cold reception accorded Rev. Fr. Schagemann's plan.

Bishop Muench's Message

WRITING from Germany, Most Rev. Aloysius J. Muench, addressed a message to the recent convention of our organizations, the CV and the NCWU, conducted at San Francisco. The communication was distributed in the shape of a leaflet at the Civic Demonstration, conducted on Sunday afternoon, August 7th.

The Bishop of Fargo, the Apostolic Visitor in Germany, admonishes us to take up the responsibilities that are ours, "with a spirited, bold, determined will . . . There is much to be done today. Wait not for tomorrow and wait not for others; yours is the responsibility. Put your hands to the plow, and do not look back. Responsibility coupled with confidence and courage will achieve certain success." The Bishop furthermore reminds us that our Holy Father desires we should realize that hard and strenuous work is demanded of us. As Bishop Muench says: "These are not times for pleasure-seeking shirkers; not times for frivolous, light-headed fellow-travelers; not times for fearful, timorous men. These are times for men and women who will apply themselves to work with a grim purpose, determined to reach the goal of social reforms set by the Sovereign Pontiff and envisioned by your respective organizations."

We are reminded by the Bishop that no other Catholic organization in our land has so steadfastly pursued social reforms in accordance with the intentions of the Popes, as expressed in their great social encyclicals, as has ours. "Be proud of this," Bishop Muench writes, "but show your pride by making us worthy of the traditions of our forebears. This pride calls for renunciation, sacrifice, responsibility, courage, hard and arduous work."

This is certain, our people cannot complain of a lack of encouragement. Both the Holy See and the members of the hierarchy did not stint us in praise we may have deserved.

A native priest of India, writing from the south of that vast country, says: "It is a long time since last I had the privilege of seeing your *Social Justice Review*. It is a fine review indeed and a reader's copy would be very much appreciated should it be possible for you to arrange for me to receive it."

DECLARATION OF PRINCIPLES

Adopted by the Ninety-fourth Convention of the Cath.
Central Verein of America in San Francisco,
California, August 6-10, 1949

Preamble

Over the years each annual Convention of the CCVA has issued a set of Declarations concerning important questions of the day. Because of their timeliness and the soundness of the principles and arguments advanced, these Declarations have come to be known as expressions of Catholic opinion of more than ordinary importance.

This year's Convention of the first American lay organization to receive an official Mandate to engage in Catholic Action was conducted at San Francisco from the sixth to the tenth of August. In accordance with the tradition referred to, there has emanated from this meeting a set of resolutions deserving of wide attention. The very Preamble to the Declaration of Principles contains a number of significant statements regarding the roots of present-day evils. It says:

Our times indeed demand a Christian rebirth if mankind, enmeshed in what is probably the greatest and most terrifying crisis in history, is to be saved from the threatening chaos. Pope Pius XII in his encyclicals and allocutions, and the American Bishops in their joint and individual Pastorals have set forth not only the evils besetting the nations and human society in general, but also the sources of those evils and the means of combatting them.

Every sphere of life, as well as the actions of individuals, in fact all human relations, whether of a national or international nature, are deeply affected by these ills emanating from false philosophies. These, dating back to pre-Reformation days and the more recent age of the Enlightenment, so-called, in the eighteenth century and the French Revolution, deny fundamental teachings of Christianity. Known as Liberalism (Liberalism in its historic meaning, not in the diluted sense of progressiveness), Materialism, Secularism, etc.,—these false philosophies vary from one another in some particulars, and at times stress different aspects of their teachings and programs of action. But all of them are rooted in the basic error of the Enlightenment, i.e., denial of original sin and avowal of the essential goodness and progressive perfection of human nature, which needs but liberty for its full development. Hence they plead for unrestricted human liberty and the supremacy of "autonomous" human reason. They reject, in theory and practice, every belief in supernatural authority and law. Human reason is to be the sole judge in every sphere. Public life in all of its aspects is to be secularized. The Church, as a purely private institution, merely tolerated by the autonomous will of the majority, is to be restricted to what is called the religious field, narrowly limited, and deprived of every influence on public affairs, particularly in the field of education.

Liberalism, and similar affiliated movements, are, at least in our own country, not promoted within party lines, or—Freemasonry and other secret societies excepted—by organized bodies. But numerous adherents are to be found in every segment of the population, and they are for this reason all the more dangerous in the

present state of confused thinking. Even well-meaning people, misled by popular slogans, often follow the dangerous trends of the times. They look askance even at religious authority, overemphasize rights as against duties, liberty as against subordination and integration, selfish interests as against the welfare of others and the common good.

This attitude not only debases the individual but, inevitably, leads to difficulties and friction in the family; it is largely responsible for the many broken homes, the shameful divorce rate, the delinquency of children and adolescents. It leads to unrest and strife in national life, and is conducive to class war and race war. In politics, it leads to dishonesty, hypocrisy, corruption and mismanagement of public affairs. On the international scene, it leads to internecine conflicts and wars.

Mankind has paid a terrible price for its apostasy from God and His law. Professions of belief in the dignity of man and human brotherhood are meaningless unless based on the belief in the Creator, the Father of all men, and in the Redeemer. The humanism which expresses itself in these slogans has failed to save the world from the plague of totalitarian ideologies. In spite of these and similar phrases, nations governed in accordance with liberalistic ideas ignore and suppress human dignity, make a mockery of personal freedom and fall prey to the idea of the Welfare State—which is the old absolutistic State in a new form.

The Catholic Church is the last bulwark against this false Liberalism on the one hand and Communism on the other, both of them being destructive of the social character of nations and society. She has struggled with the errors of both for more than a century. When Pius XI condemned Facism, Naziism and Communism in three great encyclicals, he followed the example of his predecessors who, towering above the errors and confusion of their days, counseled and warned the nations against the dangers they were courting. The recent action of Pope Pius XII, who authorized the promulgation of the decree of excommunication against Catholic Communists, parallels the historic condemnation of the errors of Liberalism in the Syllabus of 1864.

Catholics throughout the world are partisans of neither Liberalism nor Communism. They loyally observe the principles of the true dignity of man, the brotherhood of man under the fatherhood of God, the principles of justice and charity, the interdependence of nations, and the solidarity of human society.

This Declaration deserves to be pondered and discussed. It is well adapted for the latter purpose.

The Holy Father

The Catholic Central Verein of America, assembled at its ninety-fourth annual convention at San Francisco, California, true to its history and traditions once again professes its unalterable loyalty to the Catholic Church and to the Constitution of the United States.

In these turbulent times when modern paganism seems to have reached its zenith, the enemies of a just and wholesome order based on the moral law direct their main attacks against the Church and Christianity. This is a challenge to Catholics everywhere to take a decisive

and firm stand for the defense of faith and morals and for the re-Christianization of Society.

The Catholic Central Verein of America, which throughout its long history has contributed in proportion to its means and abilities to the advancement of the welfare of Church and Society, renews its pledge of loyalty to the Supreme Pontiff and the Hierarchy of our country.

It solemnly assures the Holy Father, Pope Pius XII, of its filial devotion, its constant prayers, its deep sympathy in these days of persecution, and its sincere gratitude for his guidance in the midst of the errors of our times, leading men towards goals promising tranquility of soul and peace in a struggling world.

The Central Verein urgently appeals to its members to avail themselves of the graces and spiritual benefits of the coming Holy Year by intensified prayer and frequent reception of the holy sacraments, and to cooperate zealously in all authorized efforts to revitalize and strengthen Christian thought and action and as Pope Pius X expressed it, to restore all things in Christ.

Exiles Grateful for Aid

OUR own people even do not, it appears, recognize the difference between Displaced Persons and exiled Refugees. The Displaced Person could return to his native country, if he chose to do so, but for good reasons does not wish to return, let us say to Russia, Lithuania, Estonia, etc. The Exile is a man who ardently desires to go back to the land of his forefathers, but is not permitted to do so. Moreover, the Displaced Person may seek a new home in a new country, the Exile is prevented from doing so, because he is ethnically of Germanic blood. His forefathers may have been called by the kings of Hungary to settle in Transylvania as long ago as 1200, nevertheless he is denied entrance into our country for the sake of his blood!

The presence in the western part of Germany of ten millions of refugees and exiles constitutes a problem which has thus far begged a solution in vain. At best the three zones produce only 50% of the food staples needed to feed the normal population of that part of the country. Now here there are millions of people for whom there is "no room in the inn," no food, no raiment, and no work. Our charity should concentrate on providing at least food, garments, blankets, household linens, etc., for they have nothing.

Writing in his capacity as representative of three hundred refugees living in a certain Bavarian community, Wenzel Polazek, informs us he had received two CARE packages supplied by the Bureau from the official Catholic Caritas at Augsburg. Their contents had been distributed among twenty-five of the most needy of the poor exiles, old, and sick people, and families with children.

We are furthermore told that many of the families lack a father's support. "The loss resulted either from the war, forcible ejection from their native land or captivity. Only very few of them came back to their families. Considering the fact that all of these people

were robbed of everything they possessed, it is not astonishing that they should be in serious want today. Living in a country devastated and torn asunder by war, it is hardly to be expected that people can do much for us. We must therefore pray for assistance from abroad."

The food packages received from us, the writer remarks, represent the first aid extended to this group from our country. This would appear unbelievable, except for the knowledge that fifteen millions of refugees and expellees are scattered all over Germany and that nothing has been done in our country to make their sad lot known.

An exile from Silesia, now in Bavaria, requests aid in the name of herself and family, a group of eight people, six of them children. The husband returned from captivity in a tubercular condition. Hence this family depends entirely on charity.

The woman writes: "The clothing of my six children, but also that of my husband, is completely worn out. Consequently we need garments of all kinds badly. Our want is virtually unbearable."

The writer's statements are fully born out by the Pastor of the Catholic parish of the village, where the family is located. He writes us: "The facts in the case are as stated above. Outside aid is most necessary, because local aid is no longer able to cope with the terrible want of so many exiles."

Confirming the statements of an exile, the father of six children, who appealed to us for aid, the pastor of a refugee parish in Franconia states: "Myself an exile, I am now the Pastor of exiles in the Diaspora, and hence I know the need of this family. The man has been unemployed ever since the General Warehouse of the American Military Government was closed a year ago. There is no employment to be found in these small villages and hence there is great want among the refugees."

To the explanation, why want is still so acute in Germany, a priest writes from an industrial town in Westphalia: "Daily, thirty to forty people come to the parsonage asking for anything from money to a piece of dry bread. I am the Vicar of a parish of workingmen and during my visits with families I see things which remain unknown to the public. Hence, my letter would like to say to our good friends in America, look upon me for a little while longer as your petitioner, for the sake of many a poor family I am anxious to help."

From Unkel on the Rhine, the local Pastor writes, acknowledging receipt of two Care packages: "With these gifts you have caused great joy among families with numerous children and sick people. In consequence of the currency reform of last year many old people have lost their savings and they are, therefore, no longer in a position to purchase the necessary food. We would be deeply grateful for your continued assistance."

State Conventions

Connecticut

THE Sixty-second Convention of the Connecticut Branch of the CCVA met in St. Mary's Parish, Meriden, on June 4-6. Hosts to the meeting were the Pastor, Rev. Bernard Butcher and the members of the parish Societies of men and women.

The Branch went on record as opposed to changing the name of the Central Verein to "National Catholic Men's Union." Rev. Joseph Rewinkel was appointed by Most Rev. Henry O'Brien, Bishop of Hartford, as spiritual director of the men's Branch, succeeding the late Rev. Anthony Kaicher. Upon the recommendation of the executive board, the delegates voted to remit the State's quota, \$150, for the Central Bureau Sustenance Fund. A single resolution was adopted, pledging the members of the State Branch to foster and promote a Christian philosophy of life in public and private, "particularly to apply Christian principles to industrial, social, civic and political problems." This course of action was decided upon in obedience to the command of the Holy Father that all Christians become apostles for the cause of Christ.

President Edward Hesse delivered his message at the official opening of the Convention on Sunday morning, June 5. The Highmass was celebrated by Rev. Bernard Butcher, pastor of the host parish. Fr. Butcher also preached the sermon, in which he developed the theme, "Catholics and the Present Challenge." After the noon luncheon, a number of visiting guests addressed the delegates: Mr. Howard Houston, Mayor of Meriden; Mr. Albert Sattler, President of the CCVA; Mrs. Mary F. Lohr, honorary President of the NCWU.

The Branch will sponsor a picnic in cooperation with the women's Union on September 25, at St. Peter's Church grounds, New Britain. Forty delegates, representing seven societies attended the separate sessions of the men's organization. The penny collection amounting to \$8 was designated to be sent to the Central Bureau for mission purposes. All of the officers were re-elected and installed by Mr. Sattler, national President of the CCVA. They are: Edw. J. Hesse, President; Edmund T. Madden, Vice-President; Raymond Bartel, Secretary; Frank M. Hauser, Treasurer.

Next year's State Convention will be held in New Haven.

Golden Jubilee Convention in Texas

The Catholic State League of Texas, composed of the men's, women's, youth's and insurance sections, conducted a very successful meeting in St. Joseph's Parish, San Antonio, on July 12-14. The occasion marked the fiftieth anniversary of the founding of this State Branch of the men's Union, which occurred at Castroville in 1899. Hosts to this years meeting were Rt. Rev. Peter Schnetzer, Pastor and the members of the St. Joseph's and St. Elizabeth's Societies of St. Joseph's Parish.

In his sermon delivered at the pontifical Highmass on Wednesday, Rev. Joseph Wahlen, M.S.F., called attention to the pioneering efforts of the founders in behalf of the parish school system, and for the promotion of Catholic social principles. The speaker, who com-

piled a history of the State League and its cooperation with the parent organization, the CCVA, urged the members of today to demonstrate their ability to meet current problems in a manner such as that the founders of the State League employed. Fr. Wahlen's message has been published in the *Catholic Layman*, official organ of the CSL.

In the afternoon of July 12 the Convention was officially opened by Mr. William V. Dielmann, Jr., Chairman of the arrangements committee. Short messages were delivered by Louis Schneidermeyer, President of St. Joseph's Society, Rt. Rev. Peter Schnetzer, and Mrs. R. Hochwater, President of St. Elizabeth Society. Mayor Jack White, of San Antonio, commended the organizations represented for their efforts in behalf of a Christian social and civic order, and their opposition to the spread of Communism and its doctrines. Mr. Jos. A. Kraus, President of the State League, reviewed the history of the State organization during the fifty years and emphasized its consistent growth during that period. Rt. Rev. Henry Gerlach, Mr. Ernst Raba and Mr. Herman Jaekle, Sr., were introduced as members who were present at the first meeting of the State League, in 1899. Three others of the original group who are still living were unable to be present. Separate sectional meetings of the men, women, youth and insurance sections were also conducted on Tuesday afternoon.

The Pontifical High Mass was celebrated in St. Joseph's Church on Wednesday morning, July 13, by Most Rev. Robert Lucey, Archbishop of San Antonio. At the Catholic Day Program conducted in the evening, three speakers addressed the assembly. Miss Gertrude Horgan, of Incarnate Word College, spoke on the consequences of the adoption of the proposed Equal Rights Amendment to the Federal Constitution. It would abolish all protective legislation at present in force, and endanger those statutes intended to protect the nature and position of women. The Director of the Central Bureau, Mr. F. P. Kenkel, pleaded the cause of Catholic social action, and warned against the danger of Catholics remaining inactive under present conditions. Most Rev. Robert Lucey delivered the closing remarks, in which he spoke of Catholics as composed of two groups; Those who are enthusiastic and eager to promote and defend the truth which they possess, and those who do not care to do anything. His Excellency numbered those present among militant active Catholics, and admonished them to continue and extend their activities intended to solve the social problems of the day.

The separate sessions of the Catholic Life Insurance Union were held at St. John's Seminary on Monday afternoon and on Tuesday morning at St. Joseph's Society Hall. President Ben Schwegeman presided. The reports of the State Secretary, Mr. John Pfeiffer and the Treasurer, Felix Stehling were delivered on Tuesday afternoon. An impressive growth of the assets and insurance in force was noted with satisfaction. Rt. Rev. Henry Gerlach was introduced as the holder of the Union's first insurance policy.

Important features of the State League Convention were the Press Exhibit, sponsored by the Youth section, and the Mission Exhibit sponsored by the women's Union. About 350 delegates and 150 visitors attended

the various sessions during the three-day period. Four resolutions were adopted by the Convention on Pope Pius XII, Internationalization of Holy Places, Satellite Countries, and Displaced Persons.

The officers of the Catholic State League, re-elected by acclamation, are: Mr. Joseph Kraus, President; C. J. Marty, Secretary, and Herman Laubach, Treasurer. Fr. Wahlen was chosen as delegate to the national convention in San Francisco; Mr. Ben Schwegeman was elected alternate delegate.

Next Year's convention will be held in Muenster. Tentative dates chosen were June 19-21.

Miscellany

IN the month of July we received an In Memoriam membership for John J. Gall of St. Louis, given by his daughters. It was their desire thus to express their filial esteem for their deceased parent, and at the same time to give assistance to the promotion of our cause. We have on occasion suggested that parents who in life were active in the CV can very fittingly be remembered after death by an In Memoriam enrollment. It can be assumed that this would agree with their wishes. As in the aforementioned instance, such thoughtfulness on the part of the children accomplishes a double good.

In the *Catholic Aid News*, official organ of the Catholic Aid Association of Minnesota, the members of the Minnesota Branch of the CV are reminded of the promise made by the officers and delegates to the Milwaukee Convention to contribute to the Bureau's Sustenance Fund. Mr. R. G. Baetz, the secretary, writes: "If the Central Bureau is to continue its noble work, then we must become conscious of our obligation as members of the Central Verein to sustain it. While many societies have paid their quota to the fund, others have not as yet been heard from." Finally, Mr. Baetz urges them to contribute their share.

In first place among the reasons why some members of Fraternal Insurance Societies permit their policies to lapse, the round table discussion, conducted at the annual convention of the Illinois Fraternal Congress, held earlier in the year named the "difference of religious belief of man and wife." Other causes held responsible for the desertion of members are "uninteresting meetings and the indifference of local officers to cultivate contact with members." These latter remarks should be taken to heart by officers of societies other than those spoken of.

Provided, the members will read the *Digest*, published by the Catholic Central Society of New Jersey, they will find it to contain a good deal of interesting and valuable information regarding the activities of both Branches. The last issue records, among other things, affiliation of St. Joseph Holy Name Society of Union City. According to the *Digest* the Semi-annual Meeting and Rally of the Central Society and the Catholic Womens' Union, conducted in St. Benedict's Parish, Newark, on June 12th, proved of considerable interest.

The delegates and visitors participated in the Sacred Heart Devotion and a Public Forum, addressed by Mr. Harry J. Donahue, Professor of Law in St. Peter's College, Jersey City. He spoke on the present world situation.

In a letter addressed by him to the members of Congress from Nebraska, Dr. Nicholas Dietz, a resident of Omaha, points out some of the worst features of the Barden bill. Among them is the tricky provision which would "count in" the children in the State attending private schools for the purpose of obtaining federal funds, but would "count them out" when it comes to distributing the money allocated to the State by the Federal Government. Dr. Dietz, moreover, reminded the Representatives and Senators addressed by him "that the primary right and duty (not privilege) for the education of children rests with their parents and not with the State." Parents who send their children to private schools do so at a sacrifice; they pay for the education of their children while continuing to contribute their full share of support to the public schools.

With the Senate bill in mind, the writer states: "If Federal aid is to be granted for educational purposes on a national basis, let it benefit all American children because they are American children, and not because they attend this or that legally constituted school. The taxes of all parents must contribute to such grants-in-aid, hence all children should be eligible for such aid."

It appears from an article in the *Evening Leader*, of Manchester, N. H., that the Credit Union, now known as St. Mary's Bank, located in the city referred to completed the 40th year of its existence in the spring. It is worthy of note that the pastor of the French Canadian parish of St. Marie, Msgr. Pierre Hevey, gave the impetus to the undertaking and that the American Raireisen, the late Alphonse Desjardins, came to Manchester from his home in Quebec to help inaugurate the effort. The Union a special charter from the State.

From the same account, published in the *Manchester Evening Leader*, we learn of the Telephone Workers' Credit Union of New Hampshire, incorporated in 1921, which at the beginning of the present year had 1,792 members residing in all parts of the Granite State. This Credit Union employs in its office three clerks who devote their time exclusively to the organization's affairs.

For the July issue of the Texas State League's Official Organ, the *Catholic Layman*, Rev. Jos. J. Wahlen, M. S.F., who has conducted considerable research into the history of the Central Verein has contributed an article, concerned not alone with the fifty years of the organization referred to, but also with the environment in which it has operated since its founding in 1899. The story of the beginning and growth of the Catholic State League of Texas is interestingly told by the writer, who has gathered many valuable facts from contemporary newspapers and other sources. There is a brief account of each convention held since 1899 and there is none but contains some prominent incident. Thus, Father Wahlen reports that the late Nicholas Gonner of Dubuque, Iowa, had represented the CV at the Ninth Annual Con-

vention of the Texas League, conducted at Seguin on July 23-25, 1907. By doing so he had established a precedent and "aroused interest in the social question of the day, particularly with regard to Socialism and the growing agitation in its behalf." Several members are said to have decided on this occasion to attend the Central Verein Convention, held at Dubuque the same year, evidently due to Gonner's influence.

"It is with genuine appreciation I received your communication that two food packages had been forwarded to me," writes the Pastor of a Bavarian parish. "They arrived yesterday and their rich contents astounded me. The valuable and for our taste rare gifts, were by me divided into twenty-six lots and distributed to as many families, almost all of them exiles."

One of the Fraternal Insurance groups affiliated with the CCVA, the Western Catholic Union, reported total assets of \$4,500,000 as of August 1.

Contributions to the CV Library

HON. FRANK M. KARSTEN, Washington, D. C., The Signing of the North Atlantic Treaty, Washington, D. C., 1949.—United States Participation in the United Nations, Washington, D. C., 1949. United States Code, 1946 Edition, Supplement II, Washington, D. C., 1949. United States Relations with China, Washington, D. C., 1949. United States Government Organization Manual 1949, Washington, D. C., 1949. Sugar in Hawaii, Honolulu, 1949. Annual Report of the American Historical Association 1945, Vols. I, II, III, IV.

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Central Bureau Emergency Fund

Rt. Rev. Msgr. J. Mies, Mich., \$5; Sisters of St. Francis, Monterey, Calif., \$2; Total to and including Aug. 22, 1949, \$7.00.

Chaplains' Aid Fund

CWU of New York, N. Y., \$25; Total to and including August 22, 1949, \$25.00.

Expansion Fund

For "In Memoriam" John J. Gall, Mo., \$100; Total to and including August 22, 1949, \$100.00.

St. Elizabeth Settlement

Greater St. Louis Community Chest, \$2111; Interest income, \$27.50; From children attending, \$1426.36; Total to and including August 22, 1949, \$3,564.86.

European Relief

Rev. Jos. Wuest, Mich., \$10; Estate Hy. Brueggemann, Mo., \$100; M. H. Wiltzius, Ill., \$10; M. Mohr, Kans., \$50; St. Ann's Sod., St. Louis, \$45; F. P. K., Mo., \$6.50; Rev. Geo. Duda, Tex., \$3; Rev. Anth. Kiefer, Ill., \$10; Rev. C. Kremer, Wisc., \$3; J. Schneider, Mo., \$10; H. Juengling, Calif., \$10; Josephine & Amelia Selinger, Mo., \$10; Total to and including August 22, 1949, \$267.50.

Catholic Mission

Immaculata High School, Chicago, Ill., \$17; St. Joseph Academy, Cincinnati, Ohio, \$3; Sisters of St. Francis, Chestnut Hill, Mass., \$6; Gertrude Steilein, Pa., \$20; Angeline Liebl, Wisc., \$20; St. Francis Conv., Springfield, Ill., \$110; St. Joseph Convent, St. Mary's, Pa., \$7; Al Thiele, N. Dak., \$10; per Rev. V. T. Suren, Mo., \$25; A. Hagel, Canada, \$13; N. N., Calif., \$30; St. Joseph's Convent, Monterey, Calif., \$12; Rev. A. Wempe, Mo., \$50; St. Elizabeth's Guild, New York, \$35; A. Weis, Iowa, \$10; A. B. K., Md., \$5; M. Mohr, Kans., \$50; Chas. Schweickert, Ill., \$2; Mrs. A. M. McGary, Mo., \$10; N. N., Conn., \$855.68; Clara Petsche, Calif., \$5; Junior Group CWU of Brooklyn, N. Y., \$5; Mrs. J. Aube, Vermont, \$15; St. Mary's Hospital, Hoboken, N. J., \$11; Sacred Heart Hosp., Allentown, Pa., \$20; Louise Sintzel, Ill., \$10; Mercy Hosp., Janesville, Wisc., \$10; Mrs. P. Tardiff, Conn., \$3.95; St. John's Hosp., Tulsa, Okla., \$20; CWU of N. Y., N. Y., \$15; Visitation Academy, Mission Circle, Md., \$5; K. Ehly, Mont., \$9; Sister Lawrence, Conn., \$10; Fisher Advertising Co., N. Y., \$5; Visitation Monastery, Md., \$2; Theresia Roth, Wisc., \$5; Srs. of St. Francis, Mo., \$10; N. N., New York, \$835; A. S. Sperling, Canada, \$5; Miss A. Thirof, Mo., \$1; W. S. Grobschmidt, Wisc., \$25; Miss A. M. Schummer, Canada, \$10; St. Joseph Hosp., Minn., \$2; C. Gunzelmann, Md., \$2; Monastery Precious Blood, Canada, \$5; Robt. Connell, N. J., \$25; Holy Ghost Provincial House, Conn., \$2; St. Mary's Hosp. Srs., Wisc., \$2; John Heeks, N. Y., \$2; Mrs. Hy. Beumer, Ark., \$3; Christine Greenfelder, N. Y., \$6; St. Francis Hosp. Srs., Mich., \$5; Ant. Preske, Ind., \$20; Herb. Fey, Tex., \$1; Sacred Heart Church, N. Y., \$47.50; Annette Wangler, Mo., \$20; S. James Miss. Group, Decatur, Ill., \$25; Mrs. M. Still, Canada, \$93; Sr. M. Edna, Wisc., \$5; Srs. of Divine Providence, Pa., \$5; Miss Rose Cerrito, Calif., \$15; Sr. M. Jerome, N. Dakota, \$5; Miss Emma Heeney, Pa., \$5; Mrs. O. Pallozola, Mo., \$43; Rt. Rev. Msgr. Jos. A. Vogelweid, Mo., \$329; Total to and including August 22, 1949, \$2,903.06.

Gifts in Kind

were received from the following men and organizations of men up to and including August 18, 1949.

WEARING APPAREL, from: Rt. Rev. E. H. Prendergast, St. Louis, Mo., 1 ctn.; Msgr. Leo P. Henkel, Lincoln, Ill., 1 ctn.; Rev. A. A. Wempe, St. Louis, Mo., (shoes, clothing).

QUILTS & COMFORTS, from: Rev. A. A. Wempe, St. Louis, Mo., (unfinished quilt);

MAGAZINES & NEWSPAPERS, from: Hy. Renschen, Aviston, Ill., (magazines); G. N. Masung, McKeesport, Pa., (magazines and German magazines).